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A COMPARISON OF VALUES OF GRADE TWELVE STUDENTS IN SELECTED PUBLIC AND ROMAN CATHOLIC SEPARATE SCHOOLS IN ALBERTA

by

© Stanislaus Lawrence Digout

A dissertation
submitted in partial fulfillment
of the requirements for the degree of
Doctor of Philosophy in Educational Administration
The University of Alberta
January, 1979

THE UNIVERSITY OF ALBERTA

FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research, for acceptance, a thesis entitled A COMPARISON OF VALUES OF GRADE TWELVE STUDENTS IN SELECTED PUBLIC AND ROMAN CATHOLIC SEPARATE SCHOOLS IN ALBERTA submitted by STANISLAUS LAWRENCE DIGOUT in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Educational Administration.

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Date April 18, 1979

DEDICATED

TO THE MEMORY OF MY FATHER

VICTOR DESIRE DIGOUT

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ABSTRACT

The main purpose of this study was to compare the values of high school students in public and Roman Catholic separate schools in Alberta. Although a review of related literature proved inconclusive, a prediction was made that grade 12 students in separate schools have a value system which is distinctive from grade 12 students in public schools. To collect data, three questionnaires were administered to 937 students and 117 teachers in selected Alberta schools. The Median Test and a t-Test were then used to compare the values of seven subgroups within the two school systems.

Separate school students were found to value "Salvation," "Forgiving," and "Responsible" more highly than public school students, whereas the latter ranked "Clean" and "A world of beauty" significantly higher. However, when church attendance was controlled, differences in value systems were relatively minor. Significant attitudinal differences were found as well, with separate school students being more positive toward "God," "Prayer," "Religion," "Charity," and "Church," and more negative toward "Abortion" and "Divorce," and these differences tended to persist even when church attendance was controlled. The greatest differences in both values and attitudes were between churchgoers and nonchurchgoers, and between males

and females, with lesser differences found between urban and rural students, and only minimal differences between high and low socio-economic status students.

These findings suggested that there is a relationship between student values and attitudes and attendance in a separate school. Other factors, however, such as family and cultural backgrounds, seem to be more closely associated with values and attitudes.

The study lent support to the view that initial family experiences have an enduring influence on an individual's values. It also supported the view that other factors are important at different stages of the individual's development, and that separate schools are at least assisting in maintaining the Christian values and attitudes that have been fostered within the family.

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Chapter 1

INTRODUCTION

Provision for the establishment of separate schools for religious minorities in Alberta, whether Protestant or Roman Catholic, is found in three distinct pieces of legislation: Section 93 of The British North America Act (1867); Section 17 of The Alberta Act (Statutes of Canada, 1905); and Chapter 29 of the Ordinance of the Northwest Territories (1901). Roman Catholic separate schools continue to exist in Alberta to this date, at least in part because of the belief of many Catholics that education must be based on the Christian concept of man. One of the basic aims of the Roman Catholic separate schools must be, therefore, to foster the development of the child by assisting students to choose and develop a hierarchy of values that is consistent with the teachings of the Catholic faith. As such, Catholic education must be value-oriented.

Plourde (1975), for example, in a commentary on Catholic schools, observed:

> What man needs most is love, justice, brotherhood, solidarity, understanding, forgiveness--things no factory makes, no supermarket sells, no laboratory concocts. All these are called human values. . . . Young people must learn them from schools where the avowed goal is not only to form scientists and technicians, producers and consumers, but also persons ready to give these values priority over money, comfort,

pleasure and power (Plourde, 1975:6-7).

Emphasis on Christian values is found in the stated goals and objectives of virtually every Catholic school district in Alberta. The Medicine Hat Catholic Board of Education Policy Handbook includes the following statement:

> The child is a created being, and as such is primarily a citizen of heaven. Therefore his relationship to God, to his church, and to his neighbour may not be left to chance. The child must be prepared adequately to live a useful life in the religious society of which he became a member through Baptism. This is the raison d'etre of the Catholic separate school. The separate school must not only teach religion; it must provide a thoroughly Christian atmosphere so that the child can gain understanding of his Faith, and integrate Christian principles into his daily life (Excerpt from Philosophy of Education, Medicine Hat Catholic Board of Education District Policy, 1977).

Similarly, in a working paper for trustees, a Task Force of the Alberta Catholic School Trustees' Association determined the purpose of Catholic schooling in Alberta to be the provision of opportunities for the development of student attitudes, skills, and competencies, including an understanding and appreciation of the Christian and Catholic tradition and its significance in terms of man's life in this world and his ultimate goal. Such schooling ". . . provides students with the development and training required to live in the world," and ". . . enables them to be Catholic members of a pluralistic society in keeping with their freely chosen participation in the Mystical Body of Christ" (Alberta Catholic School Trustees' Association, 1977).

Yet the goals of basic education for Alberta recommended by the Minister of Education include no similar stress on Christian living. In a list of sixteen specific goals published by Alberta Education (1977), only the last stated that the school will strive to "Develop a sense of purpose in life which is consistent with one's ethical and/or spiritual beliefs." However, despite repeated and continually reaffirmed emphasis by Catholic school districts on a value-oriented approach to schooling that is different from the stated goals of Alberta Education, few empirical studies have examined the values held by students in Catholic schools in Alberta. Fewer still have attempted to compare the value systems of public and Roman Catholic separate school students, even though an entire school system continues to exist and flourish on the premise that students attending Roman Catholic separate schools are developing values and attitudes that are different from those of students attending public schools.

THE PROBLEM

Statement of the Problem

The purpose of this investigation, therefore, was to compare the values and attitudes of high school students in Alberta Roman Catholic separate schools with those of high school students in Alberta public schools. More specifically, answers to the following questions were sought:

1. To what extent do the religious and moral values of students attending Roman Catholic separate high schools differ from those of students attending public high schools?

2. To what extent do students attending Roman Catholic separate high schools develop attitudes relating to specific spiritual concepts and social issues which are different from those developed by students in public high schools?

3. If differences in value systems and in attitudes do exist between Roman Catholic separate and public high school students, to what extent are they related to: (a) the school, (b) the home, (c) the sex of the student, (d) the size of the community in which the students live, and (e) the socio-economic status of the students?

Significance of the Study

1. The study of the values of students in Alberta Roman Catholic separate schools has been largely neglected, yet the existence of a separate school system is premised on the need for a value-oriented education. This study has provided useful information in determining the degree to which the values of high school students in certain selected Roman Catholic separate schools in Alberta are different from those of their public school counterparts.

2. Various studies on the North American continent (Prince, 1959; Erickson, 1962; Greeley and Rossi, 1966; Lechiara, 1969; Perkins, 1972; Whiteman, 1973; Murphy, 1974; Greeley et al, 1976) have proven inconclusive in determining the effects which parochial and Roman Catholic separate schools have on the values of students. This study has assisted in drawing conclusions about the effectiveness of selected schools in Alberta in value education.

3. Hall (1977) outlined four approaches--character education, value clarification, moral development, and critical consciousness--which represent the most common stances in value education in Canadian and American schools today. The results of this study should assist in providing useful direction for the future development of curriculum in moral and religious education for Alberta Roman Catholic separate schools.

FRAME OF REFERENCE

The Acquisition of Values

The process of acquisition of values is complicated and remains a matter of theoretical controversy. Rokeach (1973:3) assumed that the antecedents of human values can be traced to culture, society and its institutions, and personality, while Reich and Adcock (1976:39) identified four determinants of values: personality, socialization, group membership, and social class. Recently, Lerner

(1976:108-112) formulated a series of seven phases in the process of value formation.

The frame of reference for the study of values presented in this chapter is based on the views of Rokeach, Reich and Adcock, and Lerner, although some elements have been borrowed from a number of other social scientists as well (Spindler, 1963; Raths et al, 1966; Goslin, 1967; Keeves, 1972; Thornberg, 1973).

The Antecedents of Human Values

From an anthropological point of view, a basic problem of human life is the continuity from generation to generation of distinctive patterns of culture, or designs of living that are learned from interactions with social groups and that exist as potential guides for behavior. Since the child is born into a distinctive culture, acculturation becomes an automatic process of absorption in which the child acquires culture simply by exposure to it over a period of time. Thus at a very early stage of development, the child acquires behavior patterns which help to shape the values that are to become a central part of his personal characteristics.

But the learning process continues from infancy into childhood, adolescence, and adult life. As the child grows older, his interaction with society is broadened beyond the family to include other groups and social institutions. These institutions--educational, religious, economic--have also developed distinctive patterns from the cultural surroundings in which they are located, and each plays a unique role in the formation of certain values for the individual. The extent to which these forces mold his values, however, is also dependent on the individual's personal characteristics, some of which are genetically determined, and some of which are a direct result of various experiences and socialization processes he has undergone. Thus various cultural and institutional forces act upon an individual throughout his lifetime, and these, together with his personality and the predispositions he brings to bear on any situation, set the pattern for the value system which he develops and internalizes.

The Determinants of Values

Whereas culture, society and its institutions, and personality may be considered antecedents of values, the personal experiences that the individual undergoes in his cultural and social milieu are instrumental in determining the values that he eventually internalizes. These determinants of values, although differentially important at various stages in the individual's life and interrelated in a complex manner, are assumed to include the following: social class, school, church, peer groups, cultural background, and mass media. Each is discussed briefly in the following paragraphs.

Social class. It is generally agreed that an individual's class of origin determines to a large measure the form and content of his socialization experiences in childhood and adolescence. His initial experiences centre around the family, with whom he first identifies. Thus at an early age, he tends to internalize the values of his parents. But his parents have, through the socialization process, adopted values that are congruent with their class structure. Thus the first values that the individual internalizes are class related; and since values have an enduring quality, the influence of these early values remains strong as the individual interacts with other competing environments.

The school. The school, though not independent of his social class, brings to bear a different dimension on the value formation of the individual. Deliberately or otherwise, the school quickly becomes identified with a cluster of values that may or may not coincide with the values fostered in the home. To be sure, many of the individual's values are already formed by the time he enters school. Nevertheless, the teachers become significant figures for the individual and often become models for identification. Thus the values that are taught and, equally important, modelled by the teachers' behavior, the climate in which these are taught, and the emphasis they are given all have an impact on the values of the student. One can assume that the degree of impact may depend upon the extent to which school values are consistent with previously acquired values, the extent to which school values are reinforced in the home, the climate of the school, the instructional methodology employed by the teachers, the degree of emphasis placed on certain values, and the degree to which these values are seen as consistent with the values demonstrated by the actions of the teachers.

The church. The impact of the church on human values varies immensely. To the traditional Mennonite group, religious beliefs are to be pursued without concern for conforming to the norms of the larger society, and education is necessary to their children only to read the bible and to pursue their religious obligations. At the other extreme, the church may be totally foreign to an individual. The influence of the church, which is primarily in the area of religious and moral values, is thus largely dependent on other forces, and may exert a dominant influence on the individual's value system under certain conditions often related to cultural or subcultural behavior patterns.

Peer groups. While the family, the school, and the church are socializing agencies organized primarily by adults, the child also participates in a world in which adults are peripheral. The peer group, as it is commonly called, has several distinctive characteristics: it is made up of members who have the same age status; as a member of the peer group, the child may have varying degrees of prestige and power; and the peer group is centred about its own concerns rather than those of adults.

The peer group usually becomes important during preadolescence, and by the time adolescence is reached, the child has moved out of the mainstream of family influence toward more response to, and acceptance of, peer values and behaviors. It is at this time that maximum inconsistencies between values and behavior may occur, and because of these inconsistencies the adolescent may begin to determine those values which he wants to hold for himself. The extent to which value modification occurs is partly a factor of how strongly entrenched parental, school, and church values are in his value system.

Peer group influence often creates conflict because peer values can represent a marked departure from the family and school models for identification and can create new emotional ties and identification with new models. Nevertheless, earlier influences tend to remain strong and generally persist as important determinants of the individual's value system.

Cultural background. Another important determinant of the individual's value system is his cultural (or ethnic) background. In every culture, there are subcultures that may hold certain values which are very different from, and sometimes in direct conflict with, the values that are generally acceptable in the dominant culture. The example of the traditional Mennonite group which prefers to carry out its religiously-oriented existence in relative isolation from the broader society has already been cited. However, other subcultural variations among Canadian Indians, Canadian Italians, and Canadian Japanese, for example, are well documented; and since the initial and usually the most powerful influence on the individual's value system comes from experiences with his own family, cultural background must be considered an important determinant of values.

The mass media. Another determinant of values is the mass communication media, comprised of newspapers, magazines, comic books, radio, television, and other means of communication. Unlike other socializing agencies, the mass media do not involve interpersonal interaction directly in that there is an impersonal medium between the sender and the receiver. Nevertheless these sources of communication introduce to the child many different ways of life which in an ordinary family would never have been presented to him as a part of family living. Many of the behaviors observed on television, for example, whether they include crime, violence, or idealized middle-class family situations, become the taken-for-granted picture of the ways of society, even among adults. Although the total impact of these vicarious experiences is difficult to determine, one can assume the following: (1) the significant amount of time spent in direct contact with the various media will have an effect on the individual's value system; (2) the effect of the media is generally stronger on children of early school age than on the adolescent; and (3) the extensive incursion of the mass media portraying many different ways of life has the potential to increase the confusion and the conflict that an individual undergoes in his subconscious search for a stable value system.

The Formulation of Values

The preceding paragraphs assume that there are various socializing agencies which impinge upon the individual and collectively act as major determinants of his values and his value system. It is assumed also that different agencies will have varying impact on the individual at various stages of his development, and that initial experiences with parents and the immediate family will have a lasting and usually dominant impact. One further assumption is that the individual's personality, both in its genetic qualities and as shaped by personal experiences, will be a basic factor in governing which values will be assimilated by the individual throughout his life.

The interplay of all these factors is far too complex and too intertwined to allow for concise elaboration. However, one can assume that within this network of influences and counterinfluences, a process involving a series of phases occurs to shape and formulate the individual's value system. Although these phases are considered separately, they overlap and repeat throughout the individual's life. Briefly described, these processes are:

(1) Exposure to a values situation. This process begins in early childhood and continues into adult life. There are values situations in the home, at school, or within the peer group, and exposure to these constitutes a first step in value formation.

(2) Identification with particular models in the values situation. The model may be a parent, a teacher, a school friend, an athletic hero, or a television personality. The process of identification takes place as the individual struggles to integrate the conflicting impulses he observed and to maintain a stable image, and he views himself as being or wanting to be like another person.

(3) Questioning the conflicting values projected by a confusing array of models. The individual encounters different values situations through fragmented contacts in which there is a separation of the home, the school, the place of worship, and the place of work. This makes the choosing of values difficult.

(4) Choosing from among values situations. This choice may emerge from a careful weighting and an under-

standing of the situation, or it may evolve unconsciously from contact with a diversified choice of models.

(5) Internalizing the choices made. The value choice may at first be tentative and uncertain, particularly if conflicting influences lead to a great deal of confusion. However, once the individual becomes happy with his choice, the value becomes part of an habitual and unreflecting way of meeting a situation.

(6) Reorganization of value choices. Finally, because of new experiences and confrontations in new values situations, the credibility of a choice may be weakened. At this stage, new exposures lead to a recycling of the process of value formation, and to a reorganization of values.

A Paradigm for the Acquisition of Values

It has been assumed that there are antecedents in the form of cultural, institutional, and personal forces that act upon the individual throughout his lifetime. It has been assumed also that various socializing agencies impinge differentially upon the individual in a complex, interrelated manner at various stages of his development, and that these experiences with the socializing agencies, together with predispositions brought to each situation as a result of personal characteristics, combine to act as determinants of the individual's value system. Further, an oversimplified series of phases has been presented as the process by which values and value systems are formulated. Finally, a paradigm is presented on the following page which attempts to describe the various forces that help to determine values. Although the paradigm does not pretend to identify the causal links and the complex interrelationships that occur in the formulation of values, it is offered to assist in understanding the assumptions and the processes that are presumed to be involved in the development of the individual's value system.

DEFINITION OF TERMS

Value

A value is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence (Rokeach, 1973:5).

Value System

A value system is an enduring organization of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of relative importance (Rokeach, 1973:5).

Instrumental Values

An instrumental value is a belief concerning a desirable mode of conduct, and encompasses such concepts as honesty, love, and courage.

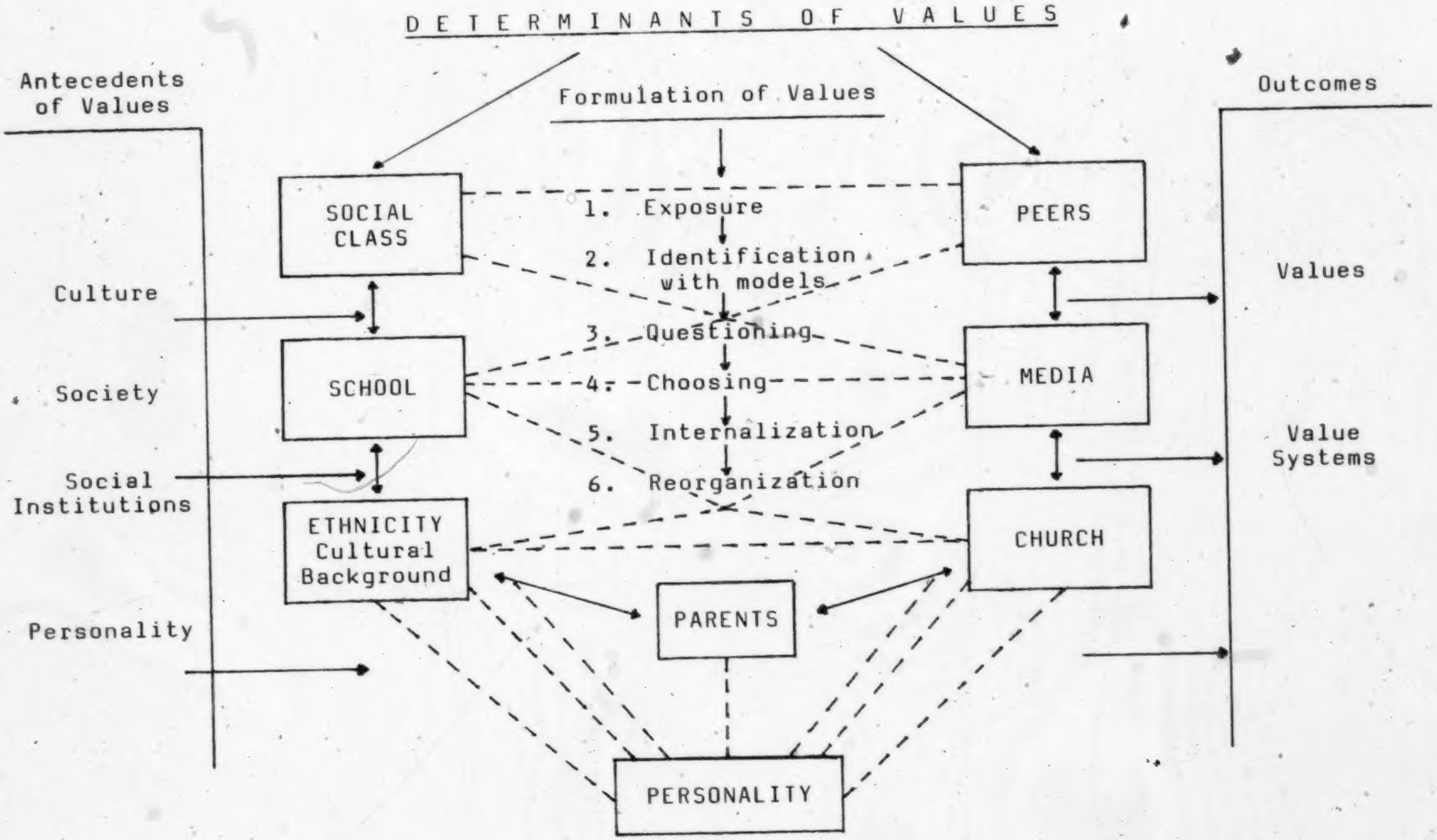
DETERMINANTS OF VALUES
Antecedents of Values
Culture
Society
Social Institutions
Personality
Formulation of Values
1. Exposure
2. Identification with models
3. Questioning
4. Choosing
5. Internalization
6. Reorganization
SOCIAL CLASS
SCHOOL
ETHNICITY Cultural Background
PEERS
MEDIA
CHURCH
PARENTS
PERSONALITY
Outcomes
Values
Value Systems

FIGURE 1

A PARADIGM FOR THE ACQUISITION OF VALUES

There are two kinds of instrumental values: Moral values refer to those modes of behavior which, when violated, arouse pangs of conscience or feelings of guilt or wrong-doing; they have an interpersonal focus. Competence values refer to preferred modes of behavior which, when violated, lead to shame about competence rather than guilt about wrong-doing; they have a personal focus. Classed as moral values are: clean, forgiving, helpful, honest, loving, obedient, polite, responsible, self-controlled. Classed as competence values are: ambitious, broadminded, capable, imaginative, independent, intellectual, logical (Rokeach, 1969:6).

Terminal Values

A terminal value is a belief concerning a desirable end-state of existence, and encompasses such concepts as freedom, equality, and inner harmony (Rokeach, 1973:8).

Terminal values may have a personal focus, such as salvation and inner harmony, or they may have a social focus, such as world peace and true friendship (Feather, 1975:5).

Attitude

An attitude refers to an organization of several beliefs around a specific object or situation (Rokeach, 1973:8).

Values and attitudes differ in a number of respects. (1) Whereas a value is a single belief, an attitude refers to an organization of several beliefs that are all focused on a given object or situation. (2) A value transcends objects or situations, whereas an attitude has a specific focus. (3) A value is a standard, whereas an attitude is not. (4) A person has as many values as he has learned beliefs concerning desirable modes of conduct or end-states of existence, and as many attitudes as direct or indirect encounters he has had with specific objects or situations. Thus values may number only in the dozens, whereas attitudes number in the thousands. (5) Values occupy a more central position within one's personality make-up. (6) Values are assumed to be more dynamic concepts than attitudes, having a closer link to motivation. (7) Finally, the substantive content of a value is assumed to concern adjustive, ego-defensive, and self-actualizing functions more directly than does the content of a particular attitude (Rokeach, 1973:18-19).

Relationship between Values and Attitudes

Reich and Adcock (1976:39-49) examined the mechanisms by which values and attitudes are initially transmitted, and decided that personality, the process of socialization, group membership, and social class are important determinants of both values and attitudes. From reviewing a number of empirical studies, they concluded that differences in value orientations are good predictors of specific attitudes, and that values and attitudes have an intrapersonal consistency which is persistent over time.

Both Feather (1975) and Rokeach (1973) reported on a number of studies that have attempted to relate values and attitudes. They found virtually all attitudes studied to be significantly associated with some cluster of terminal and instrumental values. However, no simple relation was found between individual values and attitudes: each attitude is associated with several values, and each value is associated with many attitudes. Further, Feather concluded that because of strong generational effects discovered in their experiments, all studies relating values and attitudes should attempt to control for age differences.

Both Rokeach and Feather agreed that the study of the relationship between values and attitudes is still at a very early stage. They suggested, however, that one can make a shrewd guess as to what values would most likely be related to a given attitude. Further, they concluded that attitudes and values that are within the domain of a particular social institution would tend to be associated. Thus, one's attitude toward religion and the church is likely to be related to the degree of importance assigned to such values as salvation, loving, and forgiving. Similarly, the likelihood of holding ethnocentric attitudes would tend to be associated with a tendency to downgrade "equality."

LIMITATIONS OF THE STUDY

1. Since the selection of schools that participated in the study was not based on a random sampling, care must be exercised in drawing inferences from the findings that extend to other public and separate schools in Alberta and in the rest of Canada. This is especially true because of the regional disparities in religious beliefs that exist in various parts of the Province of Alberta.

2. The Rokeach Value Survey involves the rank-ordering of two sets of values in order of preference to determine an individual's value system. This study was limited by the weaknesses inherent in arranging in order of preference a finite number of values which can be adjusted only within an enclosed framework and which cannot reveal the intensity with which an individual holds a particular value.

3. The study was limited also by the sensitivity of the nonparametric Median Test which was used because of the rank-ordering of values required by the Rokeach Value Survey.

DELIMITATIONS OF THE STUDY

1. The study was confined to grade twelve students and their teachers in selected public and Roman Catholic separate schools in the Province of Alberta.

2. The sample used was the entire grade twelve student body in seven rural communities in Alberta where public and Roman Catholic separate schools coexist. As well, the grade twelve students of one public and one Roman Catholic separate school in a large urban centre were included.

ASSUMPTIONS

The assumptions underlying the study were:

1. Students and teachers completed the questionnaires honestly and accurately.

2. Rokeach's Value Survey is a suitable instrument for the reliable and valid measurement of values generally, and particularly for those values which are of specific interest in this study.

3. A Semantic Differential is a suitable instrument for the reliable and valid measurement of student and teacher attitudes toward particular religious concepts and social issues which are considered important by teachers in Alberta Roman Catholic separate schools.

Chapter 2

REVIEW OF LITERATURE

Definition of Value

The discussion of values has been complicated by important differences of opinion in what the term "value" means. Skinner (1971:16), for example, considered value to be a non-issue, preferring to study man through directly observable phenomena induced by environmental stimuli and responses. His position did not conceive of any qualitative differences between animal and man. Inlow (1972), on the other hand, stated that the individual's conception of values is largely determined by the philosophical position to which he adheres. Those who operate out of a deductivist position conceive of values as predetermined and sanctioned in advance either by some source of divine revelation, or by the rationality of man. The Pragmatist views values as emanating from the crucible of social living and social testing; that which is good is that which works in the ongoing lives of men, and what was good yesterday might not be good tomorrow. The existentialist assigns individual man the responsibility to create his own values by living them. This differs from the Hegelian position which holds that history predetermines man's destinies by pitting dynamic forces against one another in a manner that changes the lives and values of man and cultures.

In Inlow's definition, values ". . . are the determiners in man that influence his choices in life and that thus decide his behavior" (Inlow, 1972:4).

Raths et al (1966:28-30) described the processes which might be most effective for obtaining values, and determined that to be defined a value, something must be: (1) chosen freely, (2) chosen from alternatives, (3) chosen after careful consideration of the consequences of each alternative, (4) prized or cherished, (5) publicly affirmed, (6) acted upon, and (7) acted upon readily. Lockwood (1975:36-39), however, found three difficulties with the Raths, Harmin, and Simon definition of value. First, its distinction between values and value indicators rules out of the realm of value much human experience which we may wish to construe in value terms. Second, by insisting that regularly performed action be a criterion for value, values clarification fails to deal with the problem raised by individuals who hold competing values within themselves. Third, by blending means and ends in the definition, values clarification argues that only through it may one reach the objective of attaining specific values.

Perry (1968) defined value in terms of objects and the interests they generate. In his words, " A thing--any thing--has value, or is valuable, in the original and generic sense when it is the object of interest--any interest" (Perry, 1968:3). Jones and Gerard (1967) broadened the meaning to include states of mind as well as objects. They perceived values in terms of any singular state or object for which the individual strives or approaches, extols, embraces, voluntarily consumes, or incurs expense to acquire. For them, a value expresses a relationship between a person's emotional feelings and particular cognitive categories; for example, food (cognitive category) is good (emotional expression) (Jones and Gerard, 1967:158-159).

Other writers perceived value in terms of more than one concept. Belshaw (1959:555-557) distinguished three such concepts: (1) Values are ideas about worthwhileness, mainly ideals or expressions about the dictates of moral obligations, but including aesthetic judgments also. (2) Values are social imperatives consistently applied to various occasions of acting. (3) Values are individual preferences as expressed through verbalized or non-verbalized behavior by the actor.

Adler (1956:273-276) identified four basic types of values: (1) Values are considered as absolutes, existing in the mind of God as eternal ideas, as independent validities. (2) Values are considered as being in the object, material or non-material. (3) Values are seen as located in man, originating in his biological needs or in his mind; man by himself, or man in the aggregate is seen as "holding" values. (4) Values are equated with actions. Adler concluded that the last of these comprised the only possible scientific definition, since knowing what people do is all that can be known objectively about what they value.

Other social scientists disagreed with Adler's conclusion, and preferred to give value a different emphasis. Allport (1961:454) defined a value as ". . . a belief upon which a man acts by preference." Kluckhohn (1962:395) expanded the definition as follows:

> A value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means and ends of action.

In defense of the term "conception," Kluckhohn argued that values, like culture, are based upon what is said and done by individuals, but represent inferences and abstractions from the immediate sense data. Thus values may be explicit, but they may also be implicit in that some of the most pervasive personal and cultural values are only occasionally verbalized, and in some instances must be inferential constructs on the part of the observer to explain consistencies in behavior. Further, a distinction is made between what is desired and what is desirable, the latter being equated with what we ought to desire. Values, according to Kluckhohn's definition, always have an affective as well as a cognitive dimension (Kluckhohn, 1962:395-397).

In reviewing the concept of value, Williams (1968: 283) found three common features of all value phenomena: all values contain some cognitive elements, they have a selective or directional quality, and they involve some affective component. These three features are encompassed in the definition chosen by Rokeach (1973:5):

> A value is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence.

According to Rokeach, to say that a person has a value is to say that cognitively he knows the correct way to behave or the correct end-state to thrive for. A value is affective in that a person can feel emotional about it, be affectively for or against it, approve of those who exhibit positive instances, and disapprove of those who exhibit negative instances of it. A value has a behavioral component in the sense that it is an intervening variable that leads to action when activated (Rokeach, 1973:7).

Kitwood (1976:223) stated that for beliefs to be called values, two conditions must exist: first, values are formed as a result of reflection and judgment, and are thus different from desires; second, a person's values are beliefs which he sees as applicable not only to himself, but to others as well. Thus, essential to the idea of value is the function of commending. Kitwood and Smithers (1975:175-176) concluded that Rokeach, more than any other living psychologist, has appreciated the centrality of values in the understanding of human behavior. They accepted Rokeach's conception of value as being more accurate than that of earlier writers.

It is the Rokeach definition of value that was adopted for the purposes of this study.

THE MEASUREMENT OF VALUES

For a generation or so after 1900, Western sociologists tended to avoid explicit dealings with values, which were regarded as subjective and were not included among the "hard facts" that were thought to be the proper objects of study (Williams, 1966:285). However, that attitude gradually changed so that by mid-century Catton (1954:55) was able to state that human values become measurable relative to each other in exactly the same manner as other verbal stimuli, and the mere fact that the stimuli in question are labeled "values" does not make them non-measurable nor prevent them from displaying empirical regularities which may enable social scientists to make predictions.

The A.V.L. Study of Values

One of the first instruments for the measurement of values was developed by Allport, Vernon, and Lindzey in 1931. The Study of Values is a standardized scale for measuring the relative importance individuals attach to six value orientations: theoretical, economic, aesthetic, social, political, and religious. This classification is based on Spranger's (1928) types of men, which are briefly described as follows:

1. The theoretical man most values the discovery of truth. He is empirical, critical, and rational, aiming to order and systematize his knowledge.

2. The economic man most values that which is useful. He is interested in practical affairs, especially those of business, judging things by their tangible utility.

3. The aesthetic man most values beauty and harmony. He is concerned with grace and symmetry, finding fulfillment in artistic experiences.

4. The social man most values altruistic and philanthropic love. He is kind, sympathetic, unselfish, valuing other men as ends in themselves.

5. The political man most values power and influence. He seeks leadership, enjoying competition and struggle.

6. The religious man most values unity. He seeks communion with the cosmos, mystically relating to its wholeness (Robinson and Shaver, 1969:491).

The authors devised a test comprised of forty-five items, thirty of which are forced choice, and fifteen of which require rank ordering of four alternatives. Subjects thus score their preferences for a particular statement in opposition to another, and from an analysis of all the responses, the profile for each subject is developed.

Reich and Adcock (1976:21-22) set out the limitations of this measure of values. First, the six value areas are rather restrictive, leaving out such obvious values as pleasure and security. The values chosen also seem to cover an idealized version of socially accepted values which perhaps best describe the aspirations of a middle class student in the 1950's. As well, the test deals with relative preferences, but does not tap the strength of conviction behind these preferences. Nevertheless, it remains as one of the most widely used and most ubiquitous scales of values.

The Spindler Model

Spindler (1963) designed his model for values on the assumption that a major shift was taking place in American values. His data were accumulated from eight years of collection from studies with college students, using a value-projective technique as well as a validation from research sources on American culture (Friesen, 1977:89).

Spindler labeled the shift of values as being from traditional to emergent. Traditional values were perceived as follows: (1) Puritan morality (respectability, thrift, self-denial, sexual constraint); (2) Work-success ethic (anyone can get on top if he tries hard enough); (3) Individualism (the individual is sacred and always more important than the group); (4) Achievement orientation (success is a constant goal); and (5) Future-time orientation (time is valuable and cannot be wasted). In contrast, emergent values were identified as (1) Sociability (one should like people and get along well with them); (2) Relativistic moral attitude (morality is what the group thinks is right); (3) Consideration for others; (4) Hedonistic, present-time orientation (one should live for today); and (5) Conforming to the group (Spindler, 1963:136-137).

Spindler supposed that very few individuals in American society would hold pure traditional or pure emergent values. Instead, he hypothesized that certain groups would tend to fall near one or the other end of a traditional-emergent values continuum, with school boards, for example, being near the traditional end and a majority of students and younger teachers near the emergent end. He concluded that many conflicts between parents and teachers, school boards and educators, parents and children, and other groups grew out of these sharp differences in values that mirror rapid social and cultural transformation in American society (Spindler, 1963:142).

Other writers (Getzels, 1958; Prince, 1957; Cathcart, 1967) have modified the Spindler model and used it to study changing values of high school students and teachers. More recently, MacLellan (1977) examined the literature on values of high school students and hypothesized that because of recent trends in Catholic education resulting from changes initiated in the post-Vatican II period, the differences between public and separate school students, and between teachers and students as measured on the traditional-emergent values continuum, have largely disappeared.

The Harding Model of Values

Harding (1944:54-58) formulated five value areas from a broad survey of literature in the social sciences. The basic components of his model, categorized into conservative and liberal subdivisions, are:

> 1. Conceptions of the nature of the desirable social organization.
> A. Democracy--as represented by beliefs in human rights, freedom of choice, equality of opportunity, respect for the individual, etc.
> B. Authoritarianism--as represented by belief in property rights (above human rights), restricted choice, limited opportunity, lack of respect for the individual, etc.
>
> 2. Conceptions of the nature of final causation.
> A. Naturalism--as represented by belief in mind-as-a-function, man-as-an-animal, an "open" universe, relative morality, a "scientific" attitude, etc.
> B. Transcendentalism--as represented by belief in mind-as-a-substance, man as "spiritual," a closed universe, rigid morality, a "messianic" attitude.
>
> 3. Conceptions of the place and function of the individual in society.
> A. Socialization--as represented by belief in group improvement, collectivism, generosity, personal responsibility for social welfare, etc.
> B. Personal Security--as represented by belief in class affiliation, individualism, selfishness, blame avoidance, etc.

> 4. Conceptions of the desirability of social transition.
> A. Progress--as represented by belief in initiative, aggressiveness, "dynamic," improvement-for-the-future, etc.
> B. Status Quo--as represented by belief in passiveness, submissiveness, a "static" attitude, satisfaction-with-the-present, etc.
>
> 5. Conceptions of the nature of the learning process.
> A. Activism--as represented by belief in learning by doing, an experience curriculum, active learning, flexible standards, emerging subject matter, etc.
> B. Passivism--as represented by belief in learning by listening, a "subject" curriculum, passive learning, rigid and uniform "standards," formally planned subject matter, etc. (Harding, 1944:57-58).

Harding's value classifications are derived from literature rather than from empirical data, and as such are admittedly ideal. Friesen (1977:91) questioned the procedure of determining the extent to which an instrument is scientifically sound from a survey of literature or from consensus of opinion by experts in the field--the method used by Harding to determine the meanings of the various categories used. He suggested that researchers should proceed with caution in using the Harding classification.

The Dahlke Model

Dahlke (1958) equated cultural reality to a value reality and suggested that because culture is directive, individuals derive from it their ultimate as well as immediate values, their interpretation of life, and the goals for which they strive. Dahlke identified five dominant value orientations present in contemporary

American society, representing collectivities of specific groups. For each value orientation, there is an inherent social model of man toward which each group desires its young to be socialized. He identified these as follows:

1. Religious model--life is focused on God and Christ. Man seeks obedience to divine will and divine love, as well as the virtues of humility, patience, purity, fidelity, faith, and service. These ideas are common to both Catholic and Protestant tradition.

2. Nativist model--national culture is all-important. End values are power, prestige, honor, and tradition. Personal honor is identified with national honor achieved through war and other competitive struggles.

3. Market model--excellence lies in acquisition, self-reliance, inventiveness, planning. Skills lie in the manipulation of persons and things, and material success and self-interest are of primary importance.

4. Common man model--emphasis is on the dignity and the advancement of the little man. Collective action and co-operation are important for the laborer in his struggle to achieve a fair return for his work.

5. Humanist model--emphasis is on knowledge, creativity, and self-discipline. Man is the measure of all things. The humanist has a sense of responsibility for others as well, and shows tolerance, sympathy, helpfulness, and sharing (Dahlke, 1958:43-61).

Certain similarities and differences exist among the five value orientations, and what is considered virtuous in one orientation may not be virtuous to one or more of the other orientations. Dahlke did not expect to find pure types of any one orientation in groups in society. However, for most groups, a specific orientation is expected to be dominant in guiding their life style, even though aspects of all orientations may be present.

Morris' Ways to Live

In his study, Morris (1956) listed thirteen conceptions of possible ways to live which differ widely in their content and include values advocated and defended in the several ethical and religious systems of mankind. Briefly characterized, the thirteen ways are as follows:

1. preserve the best that man has attained,
2. cultivate independence of persons and things,
3. show sympathetic concern for others,
4. experience festivity and solitude in alternation,
5. act and enjoy life through group participation,
6. constantly master changing conditions,
7. integrate action, enjoyment, and contemplation
8. live with wholesome, carefree enjoyment,
9. wait in quiet receptivity,
10. control the self stoically,
11. meditate on the inner life,

12. chance adventuresome deeds,
13. obey the cosmic purposes (Morris, 1956:1).

Morris identified three types of values in terms of the preferred, as a concept of the preferred, and as the preferable. These were: (1) operative values--a way of referring to the actual direction of preferential behavior toward one kind of object rather than another; (2) conceived values--preferential behavior directed by an anticipation or foresight of the outcome of such behavior; and (3) object values--conceived with what is preferable regardless of whether it is in fact preferred or conceived as preferred. Morris discussed the relation of these three common usages of the term "value" and concluded that his "ways to live" document is primarily a study of conceived values of the respondents. This document consists of thirteen paragraphs describing different notions of what is good in life. The respondent rates each "way" on a 1-7 Likert-type scale in terms of how much this is the kind of life he personally would like to live. He then rank orders all thirteen ways along the same dimension.

Although Morris' test is a careful and creative effort, and his main conclusions are adequately supported (Robinson and Shaver, 1969:470), a major problem exists in the complexity and abstractness of the paragraphs that describe the different notions of what is good in life.

Variations in Value Orientations

Kluckhohn and Strodtbeck (1961) suggested that values arise from solutions to common problems, and that regardless of the culture in which we live, there are such common human problems. They preferred to approach these problems by developing a classification of value orientations and using it as a basis for formulating a theory of cultural variations. In their definition,

> Value orientations are complex but definitely patterned (rank-ordered) principles, resulting from the transactional interplay of three analytically distinguishable elements of the evaluative process--the cognitive, the affective, and the directive elements--which give order and direction to the everflowing stream of human acts and thoughts as these relate to the solution of common human problems (Kluckhohn and Strodtbeck, 1961:4).

Kluckhohn and Strodtbeck stressed the directive aspect of the total evaluative process as being of primary importance in their formulation of the value-orientation concept. Their theory is based on three specific assumptions: (1) There is a limited number of common human problems for which all people at all times must find solutions. (2) While there is variability in the solutions of all the problems, it is neither limitless nor random but is definitely variable within a range of possible solutions. (3) All alternatives of all solutions are present in all societies at all times, but are differentially preferred (Kluckhohn and Strodtbeck, 1961:10).

Kluckhohn and Strodtbeck developed a range of possible value-orientation positions for each of five problems and proceeded to test value-orientation patterns by presenting a simulated real life situation, and asking the respondent who had the best and the next best view. The rankings of all items are then summed and patterned so as to compare one three-position pattern with another, rather than emphasizing only the dominant preferences. This allows the ranking of second- and third-order preferences and gives valuable additional information not only on the differences between cultures, but also on the variations within cultures.

This approach to the study of values and value-orientations has some significant advantages. Unlike other instruments, the Kluckhohn Schedule has potential for being administered in altered forms, thereby permitting the use of an instrument which has high applicability for different target groups. Of greater significance is the fact that respondents are presented with situations that are relevant to their experience, but because of the indirect manner in which value orientations are identified, the respondent feels no obligation to bias his views to fit perceived acceptable societal norms. Therefore, the defense mechanism that influences other types of questionnaires need not come into play.

There are problems with the Schedule, however. First, the instrument is long and of necessity demands personal administration. Second, other researchers seem to have avoided the human-nature orientation, presumably because of the difficulty of identifying suitable real-life situations, and a study of moral and religious values would be closely related to this value orientation area. Third, if a new value orientation area is identified for the purpose of studying a proposed problem, strong doubt exists that the instrument could be readily validated. Allison (1976), for example, presented a weak case for the validity of his framework for identification of value orientations in school organizations. Fourth, assuming that a suitable adaptation of the Kluckhohn Schedule could be formulated, there is difficulty in understanding how such a schedule could provide answers at a level sufficiently specific for the purposes of this study.

Stages of Moral Development

Kohlberg (1973) approached the study of values in terms of cognitive development. According to him, the higher the cognitive development of an individual, the more objectively he chooses values, while the more underdeveloped the individual, the more subjective and self-centred is his choice.

Kohlberg suggested that there are six stages in moral development which exist invariantly in all cultures. Each stage has several general characteristics: (1) Stages imply distinct differences in the individual's ways of resolving a particular dilemma at different ages. (2) These different ways of thinking form an invariant sequence of development which individuals go through in order. (3) Each of these sequential patterns of thought forms a structured whole. The individual thinks in a generalized way which is not confined to a single situation or problem, but is applicable to any moral dilemma. (4) Cognitive stages are hierarchical integrations of thought. Stages form an order in which thinking is increasingly differentiated and integrated. Higher structures synthesize at a more complex level the way in which the person thought at a lower stage (Kohlberg, 1973:69-70).

Each of Kohlberg's six stages of moral development represents an increasingly generalized intellectual structure for resolving moral dilemmas. In Stage 1, often called the punishment and obedience orientation, avoidance of punishment and unquestioning obedience to power are characteristic reasons for moral action. Thinking is very limited and egocentric, as in the action of a child who eats simply to satisfy his own senses.

For a person at Stage 2, the mutual benefit orientation, right action is that which satisfies his own needs, and occasionally the needs of others. The concept of reciprocity, a mutual giving and receiving, consists of the equal exchange of gifts or blows. There is still no idea of a general social order or group loyalty which might define a social order.

In Stage 3, the role stereotype orientation, moral value resides in performing right roles and in maintaining the conventional order and the expectancies of others. Judgment of actions is often based on the intention which motivated these actions rather than their outcome.

At Stage 4, the law and order orientation, moral behavior involves doing one's duty, showing respect for authority, and maintaining the given social order for its own sake. Justice is tied to upholding the basic rules and structures of society, and a belief persists that anarchy will result if laws are not strictly enforced.

Stage 5, the social contract orientation, assumes the relativism of personal values and opinions and emphasizes procedural means for reaching agreement on what the rules of society should be and what one's moral duty is. It is a law-creating perspective, in contrast to Stage 4 which is law-maintaining.

Stage 6 is often called the justice orientation. Right is defined by decisions of conscience which agree with self-chosen ethical principles which are consistent, logical, and universal. The individual at Stage 6 accepts the Stage 5 utilitarian and social contract reasoning, but goes beyond to higher moral principles. Justice, the reciprocity and equality of human rights, and respect for the dignity of human beings are the essence of Stage 6 thinking (Kohlberg, 1973:70-72).

Kohlberg's world view attacks a static view of man and looks at everything in terms of development. Instead of making moral judgment on the basis of knowledge, the total emphasis is on moral judgment based on reasoning, and reason is the product of development. His theory has been criticized because this focus on developing the cognitive side of morality neglects the affective side, and thus the moral commitment (Etzioni, 1977:35). In addition, because it deals primarily with individual decision making, it is basically inadequate and impractical, for human beings act not only as a result of individual conscious decisions, but also because they are socialized into a collective consciousness by the structure of society (Hall, 1977:194).

Kohlberg's theory of moral development has led to considerable research, particularly in Canada, but very little has happened as a consequence (Hall, 1977:194). Because it is restricted to cognitive development rather than to moral commitment, and because it can be utilized in a school medium totally apart from the Christian commitment emphasized in the objectives of Roman Catholic separate schools, it is not considered suitable for the purposes of this study.

The Nature of Values and Value Systems

The most extensive recent inquiry into the nature of human values has been conducted by Milton Rokeach

(1968, 1973), whose work represents an important theoretical and empirical contribution to the literature on values (Feather, 1975:3). Rokeach stated that to be scientifically fruitful, any conception of the nature of human values should satisfy at least four criteria: it should be intuitively appealing, yet capable of operational definition; it should clearly distinguish the value concept from any other concept (e.g. attitude, norm, need) with which it might be confused; it should avoid circular terms that are themselves undefined, such as "ought," "should," and "conception of the desirable"; and it should represent a value-free approach that would enable independent investigators to replicate reliably one another's empirical findings despite differences in values (Rokeach, 1973:3).

Rokeach based his formulations about the nature of human values on a number of assumptions: (1) The total number of human values that a person possesses is relatively small; (2) All men everywhere possess the same values to different degrees; (3) Values are organized into value systems; (4) The antecedents of human values can be traced to culture, society and its institutions, and personality; (5) The consequences of human values will be manifested in virtually all phenomena that social scientists might consider worth investigating and understanding (Rokeach, 1973:3). In Rokeach's view, values are beliefs that may refer to modes of conduct (instrumental values) or end-states of existence (terminal values). These two sets of values are assumed to become organized into hierarchies of importance or value systems that vary from individual to individual. Value systems are stable enough to reflect the fact of sameness and continuity of a unique personality socialized within a given culture and society, yet unstable enough to permit rearrangements of priorities resulting from changes in culture, society, and personal experience (Rokeach, 1973:11).

Functions of values and value systems. According to Rokeach, values act as standards that guide behavior in various ways. They lead us to take particular positions on social issues and predispose us to favor one political or religious ideology over another. They may also be used as standards to guide the way in which we present ourselves to other people, and as a basis for judging our own conduct and the behavior of others. We use values to compare our moral codes and our competence levels with those of others. Finally, values serve an important function in the way we rationalize thoughts and actions that would otherwise be personally and socially unacceptable, so that one's feelings of competence and morality can be unaffected, and one's self-esteem maintained or even enhanced (Rokeach, 1973:12-13).

Value systems are also assumed to function as general plans that can be used to resolve conflicts, and as a basis for decision making. Rokeach suggested, however, that a person's total value system is never fully activated in any given situation. Instead, only that part of the plan that is immediately relevant is consulted, and the rest is ignored for the moment. In a different social situation, a different subset of the general plan may be activated (Rokeach, 1973:14).

The Value Survey. Based on his theory of value, Rokeach developed his Value Survey, an instrument which assesses a respondent's hierarchical arrangement of the two kinds of values: terminal and instrumental. This instrument has a number of important advantages over previously developed measures of values. It is simple in design and economical to administer to individuals and groups. It produces reasonably reliable and reasonably valid measures of variables that are of central importance to the individual and to his society. Instructions are easily grasped and followed by respondents of a wide range of ages. It is free of such methodological defects as order effects and social desirability response sets. Very important to this study, it is also sensitive to various differences between cultures, institutions, group membership, and personal experience (Rokeach, 1973:51-52).

One additional reason in defense of the Value Survey as an instrument appropriate for use in this study is that the values identified by Rokeach seem to "fit" into the range of values that are taught in Alberta schools. Although it is possible to think of other values that may be included, an examination of some of the goals of education for Alberta schools reflects the correlation between these goals and Rokeach's list of terminal and instrumental values.

(1) Develop intellectual curiosity and a desire for lifelong learning (Rokeach value: intellectual).

(2) Develop the ability to get along with people of varying backgrounds, beliefs, and lifestyles (Rokeach values: equality, a world at peace, broadminded).

(3) Develop a sense of community responsibility which embraces respect for law and authority, public and private property, and the rights of others (Rokeach values: responsible, honest).

(4) Develop self-discipline, self-understanding, and a positive self-concept through realistic appraisal of one's capabilities and limitations (Rokeach values: self-controlled, inner harmony).

In addition to these, the goals and objectives of Roman Catholic separate schools in Alberta are also based on the philosophy of education promulgated by Vatican II. An examination of The Documents of Vatican II (Abbott, 1966:639-651) revealed that Catholic schools are called out to adore God through liturgical worship (salvation), to love their neighbour (loving), to experience wholesome human companionship (true friendship, mature love), to enjoy true "freedom," and to develop the peaceful association of citizens (equality, a world at peace, helpful).

In view of the above examples, the Rokeach Value Survey was deemed to be a suitable instrument to study the values of high school students in Alberta.

REVIEW OF RELATED RESEARCH

Two points of view are generally held regarding the efficacy of Catholic school education. The first suggests that Catholic schools are necessary to aid parents in teaching their children according to church precepts, and to inculcate in them values that thoroughly prepare them for a life as dedicated and committed Christians. The second maintains that schools cannot and do not accomplish anything that isn't done just as well by the home and the church. An examination of literature on recent empirical findings suggests that there isn't a great deal of evidence weighing heavily in favor of one position or the other.

Fichter (1958), in an in-depth survey of Catholic elementary school education, found noticeable differences between Catholics who attended Catholic schools and those who did not. A number of these differences could be attributed to the Catholic philosophy of the schools involved. Specifically, he found that Catholic children attending Catholic schools held more favorable attitudes toward Negroes, refugees, aid to foreign countries, and the labor movement. They were also less isolationist in their views and obtained a broader social education. Furthermore, they considered their teachers to be less unfair and less discriminatory than did Catholics attending public schools. However, in norms of conduct, extracurricular activities, and social and cultural tastes and preferences, they differed little from their public school counterparts.

Lenski (1963) found that those Catholics who had received more than half their education in Catholic schools tended to be more regular church attenders, more highly devotional, and more doctrinally orthodox than those with a public school education.

Perhaps the most thorough studies of Catholic schools and pupil and adult attitudes were conducted by Greeley and his associates (1966, 1976). In their initial study, they used a series of instruments, including an open-ended questionnaire, a set of Likert-type questionnaires, and personal interviews to investigate the attitudes of more than 4,000 Catholic and Protestant respondents toward Catholic schools. Some of their findings were: (1) There is a significant association between Catholic education and adult religious behavior, an association which survives under a wide variety of socioeconomic, demographic, and religious controls. (2) This association is strongest among those who came from very religious family backgrounds. (3) There are very strong relationships between Catholic education and religious behavior for teenagers currently in school. (4) No confirmation was found for the notion that Catholic schools are divisive. (5) In general, there were only weak associations between religious education and enlightened social attitudes. (6) The most frequent reason for not sending children to Catholic schools had to do with their availability; the most common criticism of the schools had to do with their physical facilities. (7) Religious education is a less important predictor of adult behavior than educational level or the religiousness of the parents. (8) There is no evidence that Catholic schools have been necessary for the survival of American Catholicism (Greeley and Rossi, 1966:219-232).

In a follow-up study, Greeley et al (1976) found that religious attitudes, beliefs, and practice had declined between 1963 and 1974. However, they also found overwhelming support for Catholic schools and a willingness on the part of Catholics to contribute substantial funds toward their maintenance. Although the effects of Catholic schooling on adult religious behavior were determined to be modest, they concluded that no substantial data were evident to assume that the religious education movement in the United States is a waste of time, money, and personnel.

Using a modification of the Spindler model, Prince (1959) found significant value differences between public and parochial school children. The latter were generally more traditional in outlook, with their values reflecting Puritan morality, the work-success ethic, individualism, and future-time orientation. Moreover, in the parochial schools, teacher values were found to be very similar to pupil values, suggesting that either the school tends to influence student values, or if values are already set, the school tends to reinforce the existing pattern of values.

In a later study, Silvino (1975) used a twelve item open-ended questionnaire designed to elicit a variety of value or value-related statements from elementary school children in two parochial and two public schools. He found that parochial school children scored significantly higher in areas of religion, pleasure, ethics, independence, service, harmony, and dignity. Bardis (1975) found differences also among college students' attitudes toward abortion. Abortion scores correlated negatively and significantly with religious services attended and amount of Catholic education.

Other studies, however, have not uncovered many differences. Whiteman (1973), for example, found that parochial school education had little impact on student values and beliefs. Instead, he concluded that students who experience warm interpersonal relationships with others, irrespective of the type of religious education received, developed a greater sense of God awareness, a maturity of values, a more positive self-image, and a more purposeful life style. Similarly, Murphy (1974) found an absence of any noteworthy achievement of the specific goals of Catholic schools among parochial high school students in New Jersey and concluded that sufficient justification for the costly parochial school system in the United States has yet to be demonstrated.

Other studies in the United States found little or no difference between parochial and public school children in moral judgment ability (Lechiara, 1969), and in teacher influence in determining the religious beliefs and moral values of students, when compared with the family (Marvell, 1974). Pearman (1975) even found that high school students in Catholic schools scored significantly lower than their counterparts in public schools on the religious value scale of the Allport, Vernon, and Lindzey Study of Values instrument.

Elsewhere, a recent study of three Catholic comprehensive and one local authority school in Britain (Hornsby-Smith and Petit, 1975) also revealed conflicting information. Whereas the authors found significant differences in the attitudes, values, and beliefs of students in the Catholic schools when compared with those from the local authority school, many students even in the Catholic schools considered that religion had no relevance to their lives or to the formation of their moral or social values. Hornsby-Smith and Petit concluded that the Catholic school is a powerful enough agency of socialization to generate some distinct clusters of social, moral, and religious values. At the same time, very large differences in value patterns continue to exist among students within Catholic schools.

Feather (1975) used the Rokeach Value Survey to study the impact of schools on student values in Australia. He asked some students to rank the terminal and instrumental values in regard to self, and other students to rank them in how they thought their school emphasized them. Values tended to match more closely in independent schools than in state schools. Feather concluded that state schools are having less impact upon the students' values. He cautioned that this might be the result of any of a number of differences: independent schools have more controlled and self-contained environments; students in independent schools had on the average been there for a longer time and hence had been subject to more influence from their school; and students from independent schools usually came from families in the higher socio-economic strata where they may have undergone socialization experiences different from those of students in state schools. Moreover, when students from independent and state schools were compared in regard to how they ranked each terminal and instrumental value for themselves, very few differences were found. Feather concluded that Australian schools in general are not having a large impact on student values.

Very few studies have compared the values of public and Roman Catholic separate school students in Alberta. Perkins (1972) administered a Differential Values test to 72 public and 62 separate school grade twelve students in Lethbridge, and although significant differences were found on the aesthetic, intellectual, and material value scales, no differences were found on the humanitarian, power, and religious scales. When the students were separated by sex, however, separate school females scored significantly higher on the religious value scale than public school females.

Biollo (1975), in an investigation of attitudes toward God among 100 grade twelve students in two Roman Catholic and one public school in the Edmonton area, found that students from one Roman Catholic school held a significantly more positive attitude toward God than the others. However, the scores of the students in the other Roman Catholic separate school correlated more closely with those of the students in the public school. Biollo attributed the disparity in attitudes displayed by the Roman Catholic school students to differences in their religious instruction programs.

In summary, little conclusive evidence exists to either support or refute the position that parochial or separate schools have a significant impact on student values. In Alberta specifically, almost no research has been conducted to assess the success of Roman Catholic separate schools in the inculcation of moral and religious values in their students.

Chapter 3

RESEARCH DESIGN

Alberta Education has published a statement of goals which indicates what is to be achieved or worked towards, and which is meant to direct education for grades one through twelve in Alberta schools, both public and separate. This statement of goals is the basis from which specific objectives for various subjects and grades are to be developed (Alberta Education, 1977). However, the Roman Catholic separate schools advocate an additional, important dimension which is explained in the following context:

> No less than other schools does the Catholic school pursue cultural goals and the natural development of youth. But it has several distinctive purposes. It aims to create from the school community an atmosphere enlivened by the gospel spirit of freedom and charity. It aims to help the adolescent in such a way that the development of his own personality will be matched by the growth of that new creation which he became by Baptism. It strives to relate all human culture eventually to the news of salvation, so that the light of faith will illumine the knowledge which students gradually gain of the world, of life, and of mankind (Abbott, 1966:646).

Separate schools in Alberta attempt to add this dimension in a number of ways. Hiring practices give preference to teachers of the Catholic faith who attend Mass regularly and who accept publicly the basic tenets of the Church. These teachers are expected to have a background in catechetics, theology, and Scripture, and are also expected to be thoroughly committed to the purposes and objectives of Catholic education. Religious education is a compulsory subject in the vast majority of schools from grades one through nine, and most schools require a minimum of two high school courses in religion before a diploma is granted. In almost all schools, daily prayer, regular religious services, and various "celebrations" involving church personnel form an important part of school activities. In addition, teachers are encouraged to teach the entire curricula of all subjects and to keep the total atmosphere of the school in harmony with the stated objectives of Catholic education.

It follows, therefore, that separate school students can be expected to develop a value system which is quite unique and distinct from that of public school students.

GENERAL HYPOTHESIS

To explore the relationship between the value systems of students in Alberta separate and public high schools, the following general hypothesis was proposed:

Grade twelve students in Alberta Roman Catholic separate schools have a distinctive value system when compared with grade twelve students in Alberta public schools.

To examine the validity of the general hypothesis, the following specific null hypotheses were tested:

Hypothesis #1

There is no difference between the median scores achieved on each component of the Value Survey by grade 12 RCSS and grade 12 PS students.

Hypothesis #2

There is no difference between the median scores achieved on each component of the Value Survey by grade 12 nonchurchgoers and grade 12 churchgoers.

Hypothesis #3

There is no difference between the median scores achieved on each component of the Value Survey by grade 12 RCSS nonchurchgoers and grade 12 PS nonchurchgoers.

Hypothesis #4

There is no difference between the median scores achieved on each component of the Value Survey by grade 12 males and grade 12 females.

Hypothesis #5

There is no difference between the median scores achieved on each component of the Value Survey by grade 12 urban students and grade 12 rural students.

Hypothesis #6

There is no difference between the median scores achieved on each component of the Value Survey by grade 12 high socio-economic status students and grade 12 low socio-economic status students.

Hypothesis #7

There is no difference between the median scores achieved on each component of the Value Survey by grade 12 RCSS students and their teachers.

These hypotheses were tested for the moral values subscale, the competence values subscale, and the terminal values, "Salvation," "A comfortable life," "An exciting life," and "Pleasure."

Hypothesis #8

There is no difference on the mean scores achieved on each component of a Semantic Differential by grade 12 RCSS and grade 12 PS students.

Hypothesis #9

There is no difference on the mean scores achieved on each component of a Semantic Differential by grade 12 nonchurchgoers and grade 12 churchgoers.

Hypothesis #10

There is no difference on the mean scores achieved on each component of a Semantic Differential by grade 12 RCSS nonchurchgoers and grade 12 PS nonchurchgoers.

Hypothesis #11

There is no difference on the mean scores achieved on each component of a Semantic Differential by grade 12 males and grade 12 females.

Hypothesis #12

There is no difference on the mean scores achieved on each component of a Semantic Differential by grade 12 urban students and grade 12 rural students.

Hypothesis #13

There is no difference on the mean scores achieved on each component of a Semantic Differential by grade 12 high socio-economic status students and grade 12 low socio-economic status students.

Hypothesis #14

There is no difference on the mean scores achieved on each component of a Semantic Differential by grade 12 RCSS students and their teachers.

These hypotheses were tested for each of the seven concepts on a Semantic Differential questionnaire: "God," "Religion," "Charity," "Church," "Prayer," "Divorce," and "Abortion."

THE SAMPLE

In this study, differences in values and attitudes between public and Roman Catholic separate school students in Alberta were investigated. In order to reduce the number of respondents who may have attended school in both the public and the separate systems, sampling was confined to students in communities where both public and separate schools operate programs from grades one through twelve. To assist in determining the most suitable grade levels for administering the instruments, a pilot study was conducted previous to the major study.

In the major study, respondents consisted of 184 grade 12 students in seven rural separate schools and 441 grade 12 students in seven public schools located in the same communities. In addition, 142 grade 12 students in one urban Protestant separate school and 172 grade 12 students in one urban Roman Catholic separate school were tested. One hundred and seventeen high school teachers from all sixteen schools responded as well.

By utilizing the 937 student responses and the 117 teacher responses, the values and attitudes of students in public and separate schools were studied and comparisons were made between the two groups, as well as between subgroups in each school system.

INSTRUMENTS

The Rokeach Value Survey (see Appendix A)

The *Value Survey* is made up of two lists of eighteen alphabetically arranged terminal and instrumental values that were identified after several years of research. Terminal values refer to end-states of existence (e.g. Salvation, A world at peace), whereas instrumental values refer to modes of conduct (e.g. Honesty, Courage). Respondents are asked to rank-order the eighteen terminal values along a dimension of the relative importance of these values to themselves. On the second page, they then rank-order the eighteen instrumental values, again in terms of relative personal importance. Each value is printed on a gummed label, and respondents are instructed to arrange and rearrange the order of the labels until they determine the ordering which best represents the relative importance of each value to them.

In his major study on values of American men and women, Rokeach (1973) used the nonparametric Median Test (Siegel, 1956) as the main measure of statistical difference. The Median Test is a chi-square test of the significance of difference between the number of persons in two or more subgroups who score above and below the group median. It can also test whether two independent groups differ in central tendency. Rokeach (1973:57) reported using a number of other tests of significance with the Value Survey, including the t Test, one-way analysis of variance, and the Kruskal-Wallis Test. Results obtained with all these tests were typically highly consistent with one another and with the Median Test.

For this study, the Median Test was used to test statistical significance.

Validity. A number of studies attest to the concurrent validity of the Value Survey. Using a different index of religious commitment, Rokeach (1969) found that college students who judged religion to be high, medium, or low in importance ranked "salvation" first, sixteenth, and eighteenth respectively. As well, in comparing ten instrumental values, all five moral values were ranked higher by those reporting religion as important, and they ranked all competence values lower than those who regarded religion as unimportant. Concurrent validity has also been supported in three other studies (Rokeach, 1970; Rokeach and Parker, 1970; and Penner et al, 1968).

Predictive validity of the Value Survey has been supported in a study to determine value changes by creating dissatisfaction (Rokeach, 1971), and in two studies examining the relation between values for honesty and behavior in a cheating situation (Shotland and Berger, 1970; Homant and Rokeach, 1970).

Reliability. The reliability of the Value Survey has been tested in intervals of from three weeks to seventeen months. For college students and adults, Rokeach (1973) reported test-retest reliabilities of .72 for instrumental values and .78 for terminal values after three weeks. After sixteen months, reliability scores were .61 and .69 respectively. Eleventh-grade reliability scores were similar (.71 for instrumental values, .74 for terminal values after three weeks), whereas seventh-grade reliability scores were .53 and .62 respectively for the same period of time. Feather (1975) reported similar test-retest reliability scores with college students after a five-week interval (.70 for instrumental values, .74 for terminal values).

The Semantic Differential (see Appendix B)

This technique was first published by Osgood, Suci, and Tannenbaum in 1957. It is intended to present subjects with a set of semantic scales based on bi-polar adjectives. Students are asked to indicate with a check mark their own position on a series of seven-point scales, as for example:

+3 +2 +1 0 -1 -2 -3
beautiful: ___: ___: ___: ___: ___: ___: ___: ugly

Nine to twelve sets of bi-polar adjectives are used for each concept to be judged, and the individual's score is his total score on all scales for that concept. Osgood et al found that the meaning of a concept has three main factors: the evaluative (good-bad); potency (strong-weak); and activity (active-passive). The most important of the three factors is the evaluative, accounting for over 70 per cent of total variance (Reich and Adcock, 1976:33-34).

A Semantic Differential has no standard concepts. For this study, the following concepts were suggested by a survey of teachers as being useful in differentiating between public and separate school student attitudes: "God," "Prayer," "Divorce," "Religion," "Charity," "Church," and "Abortion."

To test statistical significance of scores on the Semantic Differential devised for this study, the t Test was used.

Validity and reliability. In a comprehensive analysis of the validity and reliability of the Semantic Differential technique, Warr and Knapper (1968) identified three types of reliability measures and six types of validity measures, and concluded that a Semantic Differential achieves a high degree of reliability and validity on all measures. Osgood et al (1957) also provided extensive documentation on both matters.

In addition, a Semantic Differential has a number of other advantages: the scale is easy to design, with adjectives chosen on intuitive grounds; it is simple operationally for the respondents to complete; it can be used in a variety of situations; and because single word constructs are used, the scale emphasizes the emotional factor which we attach to a value object.

Personal Information Sheet (see Appendix C)

To obtain the required personal data, a simple questionnaire was constructed. It sought information on the student's sex, his church attendance, the type of school he attends (public or Roman Catholic separate), and his place of residence. Socio-economic status was also identified according to the Blishen Scale (1967).

SUBJECTS

A total of 937 students and 117 teachers participated in the study. These represented grade twelve[1] students and their teachers in seven rural communities, as well as in one urban public and one urban Roman Catholic separate school. In order to reduce the number of respondents who may have attended both a public and a separate school, the schools chosen to participate were restricted to communities in which both public and separate schools operate programs from grades one through twelve.

The questionnaires were administered to intact grade twelve classes during regular school hours. Students who were absent at the time were excluded from the study.

The questionnaires were distributed to the students at the beginning of the class, and a statement of the purpose of the study was presented. Following a brief explanation of directions, students were asked to complete the questionnaires.

Teachers involved in the instruction of student respondents were asked to fill out the questionnaires on a voluntary basis. Of sixty public and sixty separate school teachers, only three public school teachers decided against participating in the study.

Subgroups

In order to test the specific hypotheses, subjects were categorized into various subgroups as identified by their responses on the Personal Information Sheet.

Public and separate school students. Subjects were first identified as attending public or Roman Catholic separate schools. To test the first hypothesis, students who had attended the type of school they indicated on the questionnaire for fewer than three years were eliminated. Therefore, of a total of 937 students, 101 were excluded because of the short duration of their attendance in a particular type of school--public or Roman Catholic separate.

Churchgoers and nonchurgoers. Subjects were asked to indicate how often they attended church. Those who answered "Never, or almost never" were classified as nonchurchgoers. Subjects who answered "More than once a month, but less than once a week," "About once a week," and "More than once a week" were classified as churchgoers. Subjects who answered "Once a month or less" were excluded from either subgroup.

Of interest is the breakdown of churchgoers and nonchurchgoers among urban and rural students, and public and Roman Catholic separate school students. Table 1 illustrates that while the percentage of students from rural communities (46.1%) who attend church regularly is comparable to the percentage from urban communities (41.9%), there is a vast difference when separate school churchgoers (77.1%) are compared with public school churchgoers (24.4%). This difference is highly significant when measured by a Chi Square Test.

Males and females. Of 937 students, a total of 100 failed to identify their sex in answering the questionnaires. This large number was attributed to two reasons: (1) Identification of sex was asked on the first page of the Value Survey rather than on the Personal Information Sheet, and since this was the only answer required on page 1 of the Value Survey, it was inadvertently missed by a number of respondents. (2) A total of three classes from three different public schools omitted sex identification completely. One possible explanation is that the teacher supervisor, in giving directions, may have incorrectly advised students to omit page 1 of the Value Survey, which asked for information on birthdate, city and state of birth, and name, in addition to sex. Students were to have been instructed to identify their sex, while omitting the other questions.

Of the 100 students not identified by sex, nine attended separate schools and 91 attended public schools.

Rural and urban students. Subjects were asked to describe

TABLE 1

PERCENTAGE OF CHURCHGOERS AND NONCHURCHGOERS IN RURAL AND URBAN, AND IN PUBLIC AND SEPARATE SCHOOLS

		RURAL SCHOOLS	URBAN SCHOOLS	TOTAL	PUBLIC SCHOOLS	SEPARATE SCHOOLS	TOTAL
Churchgoers	N =	248	103	351	109	216	325
	% =	46.3	41.9	44.9	24.4	77.1	44.7
Non Churchgoers	N =	288	143	431	338	64	402
	% =	53.7	58.1	55.1	75.6	22.9	55.3

the community in which they lived as rural or farming, village or town, or city. They were also asked how long they had lived in their present community, and in what kind of community they had lived previously. Subjects having lived in a rural or farming area, or in a village or town for more than three years were classified as rural students, while subjects having lived in a city for more than three years were classified as urban students. Subjects having moved from an urban to a rural community or vice versa within the previous three years were excluded from these two subgroups.

High and low socio-economic status students. Socio-economic status was determined according to the Blishen Scale (1967). Blishen tabulated a socio-economic index for 320 occupations identified in the 1961 Census of Canada. Only occupations characteristic of males in the labor force were included, on the assumption that the family's social status is dependent on the occupation of the father rather than the mother, even when both are working. To construct the index, the percentage of males in each of the 320 occupations whose income was reported to be $5,000. or over during the preceding 12-month period and the percentage who had attended at least the fourth year of high school were calculated. The standard scores of these two measures were then combined and each occupation ranked according to the combined score (Blishen, 1967:42-43).

For this study, subjects were asked to identify the occupation of their father and to describe it briefly. They were also asked to indicate the father's annual income and his level of education. The latter two questions were largely discarded, however, since a number of respondents were unable to answer them accurately. The occupation was then ranked according to the Blishen Scale. In each case, if the occupation achieved a socio-economic index of 50 or more, subjects were classified as high socio-economic status students; if the occupation achieved a socio-economic index of less than 50, subjects were classified as low socio-economic status students.

Two hundred and seventy-five high and 590 low socio-economic status students were identified. Seventy-two students failed to identify the father's occupation, for a number of reasons, but primarily because the father was deceased, or because the respondent did not live with his father.

Table 2 summarizes the description of the various subgroups as identified in this study.

The Questionnaires

Teachers who administered the questionnaires for the study reported that subjects worked diligently to complete them. This observation was confirmed by the fact that very few questionnaires were left incomplete, and only a few comments of objection were actually written by respon-

TABLE 2

DESCRIPTION OF STUDENT AND TEACHER RESPONDENTS ACCORDING TO SUBGROUPS

	PUBLIC SCHOOL STUDENTS	SEPARATE SCHOOL STUDENTS	CHURCH-GOERS	NON-CHURCH-GOERS	MALES	FEMALES
N =	511	325	325	402	397	440
	URBAN STUDENTS	RURAL STUDENTS	HIGH SES STUDENTS	LOW SES STUDENTS	PUBLIC SCHOOL TEACHERS	SEPARATE SCHOOL TEACHERS
N =	246	536	275	590	57	60

dents.

No students were reported by teachers as having objected to participating in the study.

Personal Information Sheet. This questionnaire was generally completed in total. Of 71 subjects who did not give the father's occupation, 65 indicated that they either did not live with their father, or that their father was deceased. Four respondents left the question on father's occupation unanswered, while two wrote in the phrase "None of your business!"

The supplementary question on father's education was left unanswered by more than 100 respondents, usually with the comment that they did not know the answer, while more than fifty per cent of the respondents indicated that they were unsure of their father's annual income.

All other questions on the Personal Information Sheet were answered by all respondents.

Semantic Differential. This questionnaire was left undone or incomplete, without any reason given, by five respondents--three students and two teachers. Two other students who did not complete the Semantic Differential wrote in the comments "I don't like religion pumped down my throat" and "This is useless, so I'm not answering it."

Four respondents who completed the questionnaire chose to comment on their dissatisfaction with the instrument. Some examples of their comments are:

"I don't know the answer. Religion doesn't interest me."

"Church is a superstitious ripoff. It serves only to make people dependent on on [sic] images. . . ."

"I don't comprehend the use of this. You can't put a classification on God."

Six students wrote in remarks to explain their choice of answers. In each case, their comments suggested that they could not make their true feelings about each concept known without further elaboration.

One respondent completed the questionnaire improperly, while another wrote in some obscene remarks after having completed the questionnaire.

Value Survey. Of a total of sixteen incomplete Value Surveys, eight were apparently left unfinished because of lack of time. Three were not attempted at all. In one case the respondent wrote that the instrument could in no way affect his lifestyle and that he participated only because he felt he had no choice. Another respondent wrote that he found it almost impossible to rank the values in order from best to worst.

Five respondents--three teachers and two students--placed several of the values side by side as if to indicate they felt these values should be ranked equally.

All but two of the incomplete Semantic Differentials and Value Surveys were from respondents in public schools. As well, all but two respondents who chose to write in comments were public school students.

A PILOT STUDY

Because of the relative lack of research in the comparison of values between public and separate school students in Alberta, a pilot study was undertaken in two schools. The pilot study was meant to assist in a number of ways: (1) by giving additional information about the statement of the problem and the hypotheses that were formulated; (2) by assisting to determine the suitability of the test instruments; and (3) by assisting to validate this particular form of Semantic Differential.

Sample

The sample used in the pilot study consisted of 94 students in grades six through nine in one separate school, 79 students in grades ten through twelve in a second separate school, and the twelve teachers who had daily contact with these students. Instruments used were a Semantic Differential, the Rokeach Value Survey, and a Personal Information Sheet. Teachers administering the questionnaires were advised to answer questions relating to directions for use of the instruments, but not relating to meanings of words or their interpretation. As well, teachers were invited to write comments about perceived difficulties with the instruments and about the suitability of both the concepts and the bi-polar adjectives used in the Semantic Differential.

Results

A number of interesting results were derived from the pilot study. First, a remarkable consistency was evident in the ranking of both terminal and instrumental values at the various grade levels. Only three terminal values showed a high degree of variation: "Inner harmony" and "Self-respect" were ranked lower, and "A comfortable life" was ranked higher by students in grades six, seven, and eight than by students in high school. Teacher comments indicated that both "Inner harmony" and "Self-respect" presented problems for the younger students, who were unsure of their meanings. Of the instrumental values, the only major variations were with the value "Clean," which was ranked much higher by students in grades six and seven, and the value "Self-controlled," which was ranked higher by students in high school. Again, teacher comments suggested that younger students had difficulty with the interpretation of the concept "Self-controlled."

Some differences on the Value Survey were apparent between teachers and students, however. Teachers ranked "Salvation," "Mature love," "Inner harmony," "Intellectual," "Imaginative," and "Courageous" higher than did students. At the same time, they gave lower rankings than students to "Equality," "A world at peace," "An exciting life," "Obedient," and "Polite." Rankings on the moral values "Clean," "Forgiving," "Helpful," "Honest," "Loving," "Polite," "Responsible," and "Self-controlled" were generally consistent for both groups, with "Obedient" and "Polite" being exceptions.

As for the Semantic Differential, both teachers and students were consistent in reacting very positively to the concepts "God," "Prayer," "Religion," "Charity," and "Church," and negatively to "Divorce" and "Abortion." However, younger students tended to be more extreme in their judgment, and it was not unusual for grade six students to check off all answers at one extreme or the other for each scale of adjectives. This was interpreted as an indication that they did not understand clearly the purpose of the Semantic Differential.

Factor Analysis

To test the validity of the adjectives selected for the Semantic Differential, a factor analysis was used. The results indicated a heavy loading on the evaluative factor (good-bad, kind-cruel, friendly-unfriendly, meaningful-meaningless, positive-negative), and a light loading on the potency factor (heavy-light, large-small). This is consistent with findings discussed by Osgood et al (1957). However, the bi-polar adjectives "strong-weak" loaded on the wrong factor, while the adjectives "important-unimportant," "near-far," and "interesting-uninteresting" showed no significant weighting on any factor.

Contrary to findings by Osgood et al, no third factor was indicated.

Problems Identified

Both the administration of the questionnaires and the interpretation of the data identified a number of problems: (1) Students in grades six, seven, and eight experienced difficulty in following directions for both the Value Survey and the Semantic Differential. (2) Grade six and junior high school students also experienced difficulty with a number of value terms, notably "Logical," "Self-respect," "National security," "Self-controlled," and "Inner harmony." The concept "Divorce" was also identified by one teacher as seemingly quite removed from the students, and therefore rather meaningless. (3) Certain sets of bi-polar adjectives created frustration for many of the respondents. Students asked questions about God's being "heavy" or "light," and charity's being "large" or "small," for example. As a result, a majority of the students judged these adjectives as being completely unrelated to the concepts.

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Conclusions

Based on the results of the pilot study and on evidence from a review of the literature, the following conclusions were drawn:

1. Grade twelve appears to be a logical grade to choose for comparing the values of public and separate school students. In a study of students in grades five, seven, nine, and eleven in New York City in which the Value Survey was the main instrument, Beech and Schoeppe (1974) were impressed by the relative stability of the rankings of values by all grades. They interpreted this as indicative of a core cultural pattern, a view which was supported by other studies (Munns, 1972; Friesen, 1972; Mahoney, 1976). These findings were consistent with

the results of this pilot study. Moreover, since junior high students tended to have difficulty with the questionnaires, and since test-retest reliability scores on the Value Survey tend to be lower at the junior high school than at the senior high school level (Rokeach, 1973:32), the choice of grade twelve as appropriate was reinforced.

2. Certain bi-polar adjectives should be dropped from the Semantic Differential and replaced with more appropriate ones. The factor analysis revealed no activity dimension, and although a potency factor was evidenced, the potency bi-polar adjectives (heavy-light, strong-weak, and large-small) created frustration and confusion for the respondents. As a result, and since the evaluative factor is the important one for the purposes of this study, these were replaced by the adjectives "useful-useless," "right-wrong," "happy-sad," and "selfish-unselfish" which are intuitively more logical for the concepts used in this Semantic Differential. This decision was consistent with the views of Osgood et al who concluded that for determining attitudes, sets of scales which have high loadings on the evaluative factor and negligible loadings on other factors should be used (Osgood et al, 1957:190-191).

3. Both the Rokeach Value Survey and the Semantic Differential seem to be appropriate for this study. Teachers reported that students responded well to the two instruments and worked diligently at completing them.

Total completion time ranged from twenty-five to forty-five minutes, which is in keeping with the suggested times advocated from previous usages of the instruments. Further, the concepts chosen for the Semantic Differential were deemed appropriate by the teachers involved, and consistent with what is being taught in separate schools in Alberta.

DATA COLLECTION

All fourteen rural schools that participated in the main study were initially approached through a letter written to the superintendent of each jurisdiction. Copies of the three instruments to be used, the Value Survey, a Semantic Differential, and a Personal Information Sheet, were attached to the letter. Each superintendent in turn contacted the school principal, who gave his consent after consultation with his staff. The principal was then contacted by telephone, and arrangements were made to deliver the questionnaires. None of the principals contacted refused to co-operate.

A different approach was used in the two urban schools. Formal application for conducting research in the Edmonton Public School District and the Edmonton Catholic School District was made through Mr. W. A. Kiffiak, School Liaison Officer, Division of Field Experiences, Faculty of Education, University of Alberta. The applications, together with supporting documents, were forwarded by Mr. Kiffiak to the proper officers of each school district for consideration. Consent to proceed was received almost immediately from the Edmonton Catholic School District. However, Dr. T. Blowers, Director of Research for the Edmonton Public School Board, advised that the application to his district had been rejected by the principal of the school specified in the application, partly because of the sensitive nature of the research and partly because of the number of studies with which the school had already been involved. Dr. Blowers gave his approval, subject to four conditions: (1) that participation in the study be voluntary; (2) that participation in the study be anonymous; that is, respondents must be advised not to put their names on the instrument; (3) that students be advised that any questions which they consider to be an invasion of personal or family privacy may be left blank; and (4) that parental approval be obtained for students participating in the project.

The researcher was authorized by Dr. Blowers to contact all the high school principals in the Edmonton Public School District. However, none of the principals was willing to have his school participate in the study.

The researcher then made personal contact with the superintendent of another urban school district in Metropolitan Edmonton. The superintendent presented the research proposal to the principal of one of the high schools in his jurisdiction, and the principal agreed to have his school participate in the study.

All questionnaires were delivered to the schools personally by the researcher, and in each case a meeting was held with the staff members to be involved to discuss the purpose of the study and proper administration procedures. Teachers were invited to respond to the questionnaire as well, and of one hundred and twenty teachers, only three refused to participate.

The questionnaires were presented to intact grade twelve classes during regular school hours. Each individual was requested by the supervising teacher to fill in the Personal Information Sheet. Each respondent was then asked to indicate the meaning that certain concepts have for him by rating each concept on the Semantic Differential scale. Finally, each respondent was asked to arrange the two sets of eighteen terminal and instrumental values on the Value Survey in the order of perceived importance to him. The three questionnaires were then placed in an envelope, sealed to preserve confidentiality, and returned to the supervising teacher.

DATA ANALYSIS

The questionnaires were collected and the responses recorded on Data Punching Forms. All responses were then transferred to computer cards.

The data were summarized by determining the median scores of each group of respondents for each value on the Value Survey. The mean scores of each group of respondents for each concept in the Semantic Differential were tabulated as well. Respondents were then divided into a number of subgroups, including public and separate school students, churchgoers and nonchurchgoers, males and females, urban and rural students, high and low socio-economic status students, and public and separate school teachers. The Median Test was then used to test statistical difference in value systems between subgroups for moral values, competence values, and the terminal values "Salvation," "A comfortable life," "An exciting life," and "Pleasure." To test statistical differences in attitudes between subgroups toward each of the seven concepts in the Semantic Differential questionnaire, a two-tailed t Test was used. Comparisons were studied, appropriate tables were drawn up, and the data were reported as analyzed.

Chapter 4

ANALYSIS OF DATA - VALUE SURVEY

This Chapter will present the results of the seven specific hypotheses tested for the Value Survey, and will analyze briefly the findings for each hypothesis as they apply to public and separate school students. A general discussion of these findings will then be presented.

RESULTS

In their use of the Value Survey in a large number of studies, both Rokeach (1973) and Feather (1975) found that frequency distribution of rankings for each of the 18 terminal and 18 instrumental values deviated markedly from normality. Because of this deviation from the normal curve and because rankings deal with ordinal data, Rokeach (1973:56) recommended the use of nonparametric statistical procedures in analyzing results from the Value Survey.

In this study, the median was used as the measure of central tendency and the nonparametric Median Test was used as the test of statistical significance for all data compiled from the Value Survey. The Median Test is a chi square procedure for testing whether two independent groups or two or more subgroups, not necessarily of the same size, have been drawn from populations with the same median. The test may be used whenever the scores for the groups are in at least an ordinal scale (Siegel, 1956:111).

In this study, the null hypothesis was tested in each case. The null hypothesis states that the two groups tested are from populations with the same median.

Public and Roman Catholic Separate School Students

One could reasonably expect to find differences in values between public and separate school students in Alberta for at least two reasons: (1) Previous studies using the Value Survey have consistently shown that certain values such as "Forgiving" and "Salvation" are closely associated with church attendance, and the number of separate school students attending church regularly (77.1%) is significantly higher than the corresponding number for public school students (24.4%). (2) The primary stated objective of separate schools is to develop in its students a hierarchy of values that is consistent with the teachings of the Catholic faith. This suggests that moral values should be ranked higher than competence values.

Hypothesis #1 stated:

There is no difference between the median scores achieved on each component of the Value Survey by grade 12 RCSS and grade 12 PS students.

Tables 3, 4, and 5 describe the differences found between these two subgroups on the three value subscales.

TABLE 3

MORAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 STUDENTS IN PUBLIC AND SEPARATE SCHOOLS

MORAL VALUES	SEPARATE SCHOOLS	PUBLIC SCHOOLS	
	N = 325	N = 511	p*
Clean	15.1 (18)	12.6 (16)	.01
Forgiving	7.3 (4)	8.7 (7)	.05
Helpful	9.7 (10)	9.2 (9)	
Honest	3.3 (1)	2.8 (1)	
Loving	5.5 (3)	5.5 (2)	
Obedient	14.6 (17)	14.9 (18)	
Polite	11.2 (13)	11.1 (13)	
Responsible	5.0 (2)	6.0 (3)	.01
Self-controlled	9.1 (9)	9.5 (10)	

Figures shown are median rankings, and in parentheses, composite rank orders.

*Median Test

TABLE 4

COMPETENCE VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 STUDENTS IN PUBLIC AND SEPARATE SCHOOLS

COMPETENCE VALUES	SEPARATE SCHOOLS	PUBLIC SCHOOLS	
	N = 325	N = 511	p*
Ambitious	7.5 (5)	7.5 (4)	
Broadminded	8.5 (6)	7.8 (5)	
Capable	10.9 (12)	10.3 (12)	
Imaginative	13.6 (16)	13.0 (17)	
Independent	8.8 (8)	9.0 (8)	
Intellectual	11.7 (14)	12.1 (14)	
Logical	12.0 (15)	12.5 (15)	

Figures shown are median rankings, and in parentheses, composite rank orders.

*Median Test

TABLE 5

TERMINAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 STUDENTS IN PUBLIC AND SEPARATE SCHOOLS

TERMINAL VALUES	SEPARATE SCHOOLS	PUBLIC SCHOOLS	
	N = 325	N = 511	p*
A comfortable life	11.2 (13)	10.9 (13)	
An exciting life	11.0 (12)	10.3 (12)	
Pleasure	12.6 (14)	11.5 (14)	
Salvation	14.5 (17)	16.7 (18)	.01

Figures shown are median rankings, and in parentheses, composite rank orders.

*Median Test

On the moral values subscale, public school students placed a significantly higher value on "Clean" while separate school students valued "Forgiving" and "Responsible" significantly higher. No significant differences were found on the competence values subscale. On the terminal values subscale, "Salvation" was ranked significantly higher by separate school students. The only other value showing a significant difference was "A world of beauty," which was ranked higher by public school students.

The median and composite rank orders for the 18 terminal and 18 instrumental values for all subgroups are summarized in the tables in Appendix D.

The differences between the two groups might have been predicted for "Forgiving" and "Salvation," both of which tend to be associated with church attendance. However, there is no readily obvious reason for the difference for "Clean," which showed the largest statistical variation of all the values. It is possible that separate school students, because of their experience with the concept in a religious context, may have attached the more accurate meaning of "free from dirt or pollution" to the term, whereas public school students simply considered it in terms of the somewhat inexact subheading of "neat" and "tidy" on the Value Survey.

In general, the rankings of both terminal and instrumental values were remarkably consistent between the two subgroups. For the terminal values, both groups gave the lowest rankings to "National security," "Salvation," "Social recognition," "A world of beauty," and "Pleasure," and the highest rankings to "Freedom," "Happiness," "True friendship," and "Family security." Separate school students ranked "True friendship" first and "Freedom" third, whereas public school students ranked "Freedom" first and "True friendship" third.

For the instrumental values, separate school students gave highest ranking to "Honest," "Responsible," "Loving," and "Forgiving" in that order, whereas the order for public school students was "Honest," "Loving," "Responsible," and "Ambitious." "Clean," which was ranked eighteenth by separate school students, was ranked sixteenth by public school respondents. Both groups gave low priority to "Obedient," "Imaginative," and "Logical." Except for "Ambitious" and "Broadminded," competence values were generally ranked lower than moral values by both groups, with no consistent pattern distinguishing one group from the other.

Churchgoers and Nonchurchgoers

To try and assess the impact of church attendance--and indirectly of home influence--on student values, the values of churchgoers and nonchurchgoers in both public and separate schools were compared. Hypothesis #2 stated:

There is no difference between the median scores achieved on each component of the _Value Survey_ by grade twelve churchgoers and grade twelve nonchurchgoers.

Tables 6, 7, and 8 summarize the differences between these two subgroups on the three value subscales.

Significant differences between churchgoers and nonchurchgoers were found for three moral values--"Forgiving," "Honest," and "Obedient,"--and for three competence values--"Broadminded," "Imaginative," and "Independent." In each case, churchgoers ranked the moral values higher and the competence values lower than did nonchurchgoers.

All four values from the terminal values subscale showed significant differences between the two subgroups as well. "A comfortable life," "An exciting life," and "Pleasure" were ranked higher by nonchurchgoers, whereas "Salvation" was ranked higher by churchgoers. Other terminal values ranked higher by churchgoers were "A world at peace," "Family security," "Inner harmony," and "Wisdom." Nonchurchgoers gave significantly higher ranking to "Freedom" and "Mature love."

By far the most significant discrimination of values between the two groups was for "Salvation," followed by "Forgiving," "Pleasure," and "An exciting life," in that order.

On the overall rankings, although sixteen of the thirty-six values showed statistically significant differences, there were some similarities. Both subgroups gave low rankings to the terminal values "Social recognition,"

TABLE 6

MORAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 CHURCHGOERS AND NONCHURCHGOERS IN PUBLIC AND SEPARATE SCHOOLS

MORAL VALUES	CHURCHGOERS	NON-CHURCHGOERS	
	N = 364	N = 449	p*
Clean	13.8 (16)	13.1 (17)	
Forgiving	6.7 (4)	9.4 (9)	.01
Helpful	9.4 (9)	9.3 (8)	
Honest	2.8 (1)	3.4 (1)	.05
Loving	5.3 (3)	5.5 (2)	
Obedient	14.1 (18)	15.1 (18)	.01
Polite	11.1 (13)	11.0 (13)	
Responsible	5.2 (2)	5.9 (3)	
Self-controlled	9.2 (8)	9.5 (10)	

Figures shown are median rankings, and in parentheses, composite rank orders.

*Median Test

TABLE 7

COMPETENCE VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 CHURCHGOERS AND NONCHURCHGOERS IN PUBLIC AND SEPARATE SCHOOLS

COMPETENCE VALUES	CHURCHGOERS	NON-CHURCHGOERS	
	N = 364	N = 449	p*
Ambitious	7.8 (5)	7.3 (4)	
Broadminded	9.1 (7)	7.4 (5)	.01
Capable	10.8 (12)	10.3 (12)	
Imaginative	14.0 (17)	12.4 (15)	.05
Independent	10.2 (11)	8.1 (6)	.01
Intellectual	11.9 (14)	12.0 (14)	
Logical	12.4 (15)	12.5 (16)	

Figures shown are median rankings, and in parentheses, composite rank orders.

*Median Test

TABLE 8

TERMINAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 CHURCHGOERS AND NONCHURCHGOERS IN PUBLIC AND SEPARATE SCHOOLS

TERMINAL VALUES	CHURCHGOERS	NON-CHURCHGOERS	
	N = 364	N = 449	p*
A comfortable life	11.8 (12)	10.3 (13)	.05
An exciting life	11.9 (13)	9.1 (9)	.01
Pleasure	13.0 (16)	10.5 (14)	.01
Salvation	12.3 (14)	17.4 (18)	.01

Figures shown are median rankings, and in parentheses, composite rank orders.

*Median Test

"National security," and "A world of beauty," and to the instrumental values "Obedient," "Clean," "Logical," and "Imaginative." "Honesty" was ranked first by both groups. Also, "Freedom," "Happiness," "True friendship," "Responsibile," and "Loving" were consistently ranked very high by churchgoers and nonchurchgoers alike. Nevertheless, it appears that church attendance is an important discriminatory factor in determining student values, particularly with respect to moral values, competence values, and the religious values "Salvation" and "Forgiving."

Public and Separate School Nonchurchgoers

Because Rokeach (1973) found significant differences on a number of values between churchgoers and nonchurchgoers, this study attempted to remove the church attendance variable from the comparison of public and separate school students by testing the null hypothesis for nonchurchgoers only from both school systems. Hypothesis #3 stated:

> There is no difference between the median scores achieved on each component of the Value Survey by grade 12 RCSS nonchurchgoers and grade 12 PS nonchurchgoers.

Tables 9, 10, and 11 summarize the differences between these two subgroups on the three values subscales.

The null hypothesis was supported for eight of the nine moral values and for all seven competence values. From the terminal values subscale, only "Salvation" discriminated between the two subgroups, and it was ranked

TABLE 9

MORAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 NONCHURCHGOERS IN PUBLIC AND SEPARATE SCHOOLS

MORAL VALUES	PUBLIC SCHOOLS	SEPARATE SCHOOLS	
	N = 338	N = 64	p*
Clean	12.7 (17)	15.4 (18)	.05
Forgiving	9.4 (9)	8.8 (8)	
Helpful	9.4 (10)	8.9 (9)	
Honest	3.3 (1)	3.6 (1)	
Loving	5.6 (2)	5.0 (2.5)	
Obedient	15.2 (18)	15.1 (17)	
Polite	11.2 (13)	11.4 (14)	
Responsible	6.2 (3)	5.0 (2.5)	
Self-controlled	9.3 (8)	10.3 (10)	

Figures shown are median rankings, and in parentheses, composite rank orders.

*Median Test

TABLE 10

COMPETENCE VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 NONCHURCHGOERS IN PUBLIC AND SEPARATE SCHOOLS

COMPETENCE VALUES	PUBLIC SCHOOLS	SEPARATE SCHOOLS	
	N = 338	N = 64	p*
Ambitious	7.0 (4)	8.0 (6.5)	
Broadminded	7.2 (5)	8.0 (6.5)	
Capable	9.9 (12)	10.9 (13)	
Imaginative	12.3 (16)	10.4 (11)	
Independent	8.3 (6)	7.6 (4)	
Intellectual	12.0 (14)	12.3 (15)	
Logical	12.2 (15)	13.3 (16)	

Figures shown are median rankings, and in parentheses, composite rank orders.

*Median Test

TABLE 11

TERMINAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 NONCHURCHGOERS IN PUBLIC AND SEPARATE SCHOOLS

TERMINAL VALUES	PUBLIC SCHOOLS	SEPARATE SCHOOLS	
	N = 338	N = 64	p*
A comfortable life	10.7 (14)	9.8 (11)	
An exciting life	9.0 (9)	10.1 (13)	
Pleasure	10.5 (13)	10.8 (14)	
Salvation	17.6 (18)	16.9 (18)	.05

Figures shown are median rankings, and in parentheses, composite rank orders.

*Median Test

higher by nonchurchgoers from separate schools. The only other value to show statistical difference was "Family security," which was also ranked higher by separate school respondents.

"Clean" was ranked higher by nonchurchgoers from public schools, as it was when all the subjects--churchgoers and nonchurchgoers--from both school systems were compared.

It is difficult to determine why "Clean" should discriminate between public and separate school students. The Value Survey identifies "Clean" as a moral value, but it is clearly defined as "Neat" or "Tidy," as opposed to the concept of purity of mind and flesh. As such, there is no obvious reason for the statistically significant difference, and one can only assume that the difference is related to interpretation of definition as suggested earlier in this chapter.

When rank orders alone were considered, separate school nonchurchgoers ranked five competence values lower ("Ambitious," "Broadminded," "Capable," "Intellectual," and "Logical") and four moral values higher ("Forgiving," "Helpful," "Obedient," and "Responsible") than did public school nonchurchgoers. However, none of these was statistically significant.

Again, as with the total student sample, the most remarkable finding was the similarities between these two subgroups rather than the differences. The moral values "Honest," "Loving," "Responsible" were ranked highest by both subgroups, as were "Freedom," "True friendship," and "Happiness." As well, "National security," "Salvation," "Obedient," and "Clean" were given lowest priority. These rankings are also consistent with those of the total student sample.

If a comparison of nonchurchgoers only from public and separate schools can be used to compare the impact of the two school systems on student values, it appears that although some differences are evident, the similarities are much more impressive than the differences.

Male and Female Students

Hypothesis #4 stated:

There is no difference between the median scores achieved on each component of the Value Survey by grade 12 males and grade 12 females.

Since men and women are socialized to play their sex roles very differently, one may reasonably expect to find differences in the values of these two subgroups. Men are generally pictured as socialized to be ambitious, for example, and to seek adventure and excitement in life, whereas women are pictured as socialized to be more forgiving, loving, and concerned about home and family.

In his study of 665 males and 744 females in American society, Rokeach (1973:57-59) found significant differences between these two groups for twenty of the thirty-six terminal and instrumental values. A number of similarities were observed as well. At the top of the terminal hierarchy for both sexes were "A world at peace," "Family security," and "Freedom," while at the bottom were "An exciting life," "Pleasure," "Social recognition," and "A world of beauty." At the top of the instrumental value hierarchy were "Honest," "Ambitious," and "Responsible," and at the bottom were "Imaginative," "Obedient," "Intellectual," and "Logical."

The differences, however, were impressive. "A comfortable life," ranked fourth by males, was ranked thirteenth by females. Men also placed a significantly higher value on "An exciting life," "A sense of accomplishment," "Freedom," "Pleasure," "Social recognition," "Ambitious," "Capable," "Imaginative," and "Logical," whereas women placed a significantly higher value on "A world at peace," "Happiness," "Inner harmony," "Salvation," "Self-respect," "Wisdom," "Cheerful," "Clean," "Forgiving," and "Loving." Rokeach concluded that these differences seem to be consistent with much that is intuitively known about differences in the ways men and women are socialized in Western industrial societies.

Among grade 12 males and females in Alberta public and separate schools, twenty-three of the thirty-six terminal and instrumental values were found to be significantly different. These included six of the moral values, four of the competence values, and three of the four terminal values that were tested in this study.

Tables 12, 13, and 14 summarize the differences between these two subgroups on the three value subscales.

On the moral values subscale, females ranked "Forgiving," "Helpful," "Honest," "Loving," and "Polite" higher, and only "Self-controlled" lower than did males. Only "Clean," "Obedient," and "Responsible" were not significantly different.

On the competence values subscale, males ranked "Ambitious," "Capable," "Intellectual," and "Logical" higher than did females, while no significant differences were found for "Broadminded," "Imaginative," and "Independent." None of the competence values was ranked higher by females than by males.

On the terminal values subscale, males ranked "A comfortable life," "An exciting life," and "Pleasure" higher than did females, while no significant difference was found for "Salvation."

Other values ranked higher by males were "Happiness," "Mature love," "Social recognition," and "Courageous." Other values ranked higher by females were "A world of beauty," "Equality," "Inner harmony," "Self-respect," and "Cheerful."

Some of the similarities noted for other subgroups were maintained in the comparison between male and female students. Among terminal values, "Freedom," "Happiness," and "True friendship" received top rankings from both males and females, whereas "Salvation," "National security,"

TABLE 12

MORAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 MALE AND FEMALE STUDENTS IN PUBLIC AND SEPARATE SCHOOLS

MORAL VALUES	MALE STUDENTS	FEMALE STUDENTS	
	N = 397	N = 440	p*
Clean	13.6 (17)	13.7 (16)	
Forgiving	9.8 (10)	6.6 (4)	.01
Helpful	10.8 (12)	8.2 (7)	.01
Honest	4.4 (1)	2.0 (1)	.01
Loving	6.2 (4)	5.0 (2)	.01
Obedient	14.6 (18)	14.7 (18)	
Polite	11.4 (15)	10.4 (11)	.05
Responsible	5.5 (2)	5.4 (3)	
Self-controlled	8.7 (6)	10.1 (10)	.05

Figures shown are median rankings, and in parentheses, composite rank orders.

*Median Test

TABLE 13

COMPETENCE VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 MALE AND FEMALE STUDENTS IN PUBLIC AND SEPARATE SCHOOLS

COMPETENCE VALUES	MALE STUDENTS	FEMALE STUDENTS	
	N = 397	N = 440	p*
Ambitious	5.8 (3)	8.5 (8)	.01
Broadminded	8.4 (5)	8.1 (6)	
Capable	9.8 (9)	11.2 (13)	.01
Imaginative	13.0 (16)	13.9 (17)	
Independent	9.0 (7)	9.0 (9)	
Intellectual	11.0 (13)	12.8 (14)	.05
Logical	11.2 (14)	13.5 (15)	.01

Figures shown are median rankings, and in parentheses, composite rank orders.

*Median Test

TABLE 14

TERMINAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 MALE AND FEMALE STUDENTS IN PUBLIC AND SEPARATE SCHOOLS

TERMINAL VALUES	MALE STUDENTS	FEMALE STUDENTS	
	N = 397	N = 440	p*
A comfortable life	8.4 (7)	12.6 (14)	.01
An exciting life	8.5 (9)	12.3 (13)	.01
Pleasure	10.1 (11)	13.2 (15)	.01
Salvation	16.2 (18)	15.8 (18)	

Figures shown are median rankings, and in parentheses, composite rank orders.

*Median Test

and "Social recognition" received the lowest rankings. Among instrumental values, "Honest" was ranked most important by both subgroups, with "Obedient," "Clean," and "Imaginative" ranked least important. However, the differences were generally more striking than the similarities, with the greatest difference being for "Honest," followed by "Pleasure," "A comfortable life," and "An exciting life," in that order.

Of particular interest is the trend of differences between male and female student values. With only one exception ("Self-controlled"), females ranked moral values higher and competence values lower than did males. Females also ranked the three "worldly" values--"A comfortable life," "An exciting life," and "Pleasure"--lower than did males. It appears, therefore, that female students in these schools have developed a hierarchy of values which resembles more closely the hierarchy suggested by the objectives of separate schools in Alberta than have male students.

Male and female teachers. In an attempt to analyze further the differences in values between male and female students, the values of male and female teachers were compared. Surprisingly, none of the eighteen terminal and eighteen instrumental values was found to be significantly different between male and female teachers.

Two possible reasons for the absence of differences were considered. First, it may be that differences in values between sexes tend to disappear as men and women get older. However, this supposition did not find any support in other research conducted with the Value Survey, since Rokeach (1973) found more differences between adult male and female subjects than Feather (1975) found with male and female high school student groups. Rokeach did find continuous value change from early adolescence through old age, but the patterns of value development seemed to be related only minimally to sex.

Second, it is possible that the differences in values between male and female teachers were not apparent because of the relatively small number of teachers tested in this study. This suggestion initially seemed more plausible, since Rokeach (1973:57) did find the Median Test to be less sensitive than the t Test when small numbers of cases were involved. When values of male and female students and male and female teachers were compared by composite rank order (Tables 15 and 16), however, the differences in values between male and female teachers were still far fewer than the differences between male and female students. Furthermore, there seemed to be no greater correlation in the ranking of values between male students and male teachers and between female students and female teachers than there was between male students and female teachers and between female students and male teachers. The one exception was "Forgiving," which was

TABLE 15

TERMINAL VALUE COMPOSITE RANK ORDERS FOR MALE AND FEMALE TEACHERS AND FOR GRADE 12 MALE AND FEMALE STUDENTS IN PUBLIC AND SEPARATE SCHOOLS

TERMINAL VALUES	COMPOSITE RANK ORDERS			
	MALE TEACHERS	FEMALE TEACHERS	MALE STUDENTS	FEMALE STUDENTS
A comfortable life	13	12	7	14
An exciting life	14.5	17	9	13
A sense of accomplishment	6	9	10	10
A world at peace	11	13	12	6
A world of beauty	14.5	14	16	12
Equality	12	11	14	9
Family security	3	3	4	4
Freedom	5	8	2	1
Happiness	7	4	1	3
Inner harmony	1	1	13	8
Mature love	8	6.5	5	11
National security	17	18	17	17
Pleasure	18	15	11	15
Salvation	10	10	18	18
Self-respect	2	2	6	5
Social recognition	16	16	15	16
True friendship	9	6.5	3	2
Wisdom	4	5	8	7

TABLE 16

INSTRUMENTAL VALUE COMPOSITE RANK ORDERS FOR MALE AND FEMALE TEACHERS AND FOR GRADE 12 MALE AND FEMALE STUDENTS IN PUBLIC AND SEPARATE SCHOOLS

INSTRUMENTAL VALUES	COMPOSITE RANK ORDERS			
	MALE TEACHERS	FEMALE TEACHERS	MALE STUDENTS	FEMALE STUDENTS
Ambitious	11	15	3	8
Broadminded	4	6.5	5	6
Capable	5	6.5	9	13
Cheerful	14	12	11	5
Clean	17	17	17	16
Courageous	8.5	10	8	12
Forgiving	10	3	10	4
Helpful	6	8	12	7
Honest	1	2	1	1
Imaginative	16	16	16	17
Independent	8.5	11	7	9
Intellectual	15	9	13	14
Logical	12	14	14	15
Loving	3	4	4	2
Obedient	18	18	18	18
Polite	13	13	15	11
Responsible	2	1	2	3
Self-controlled	7	5	6	10

ranked tenth by both male subgroups, but ranked third and fourth by female teachers and female students respectively.

These findings suggest that the lack of sensitivity of the Median Test is not sufficient to explain the absence of differences in the hierarchy of values of male and female teachers. Other factors, such as the occupation and the socio-economic status of the subjects, may be more important than sex as determinants of values for teachers.

Urban and Rural Students

Hypothesis #5 stated:

There is no difference between the median scores achieved on each component of the Value Survey by grade 12 urban students and grade 12 rural students.

No research was found in the literature to either support or reject this hypothesis. However, because of the difference in the size of schools, and in the apparent life styles of rural and urban residents, a comparison of these two subgroups was considered to be both of importance and of general interest.

Tables 17, 18, and 19 summarize the differences between these two subgroups on the three value subscales.

On the moral values subscale, rural students ranked "Clean," "Obedient," and "Polite" significantly higher, and "Loving" significantly lower than did urban students. No significant differences were found for "Forgiving,"

TABLE 17

MORAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 RURAL AND URBAN STUDENTS IN PUBLIC AND SEPARATE SCHOOLS

MORAL VALUES	RURAL STUDENTS	URBAN STUDENTS	
	N = 623	N = 270	p*
Clean	12.9 (16)	14.6 (17)	.01
Forgiving	8.4 (5)	8.0 (5)	
Helpful	9.6 (9)	8.9 (9)	
Honest	2.7 (1)	3.5 (1)	
Loving	5.9 (3)	4.9 (2)	.05
Obedient	14.0 (17)	15.8 (18)	.01
Polite	10.7 (13)	11.8 (15)	.05
Responsible	5.5 (2)	5.5 (3)	
Self-controlled	9.7 (10)	8.6 (10)	

Figures shown are median rankings, and in parentheses, composite rank orders.

*Median Test

TABLE 18

COMPETENCE VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 RURAL AND URBAN STUDENTS IN PUBLIC AND SEPARATE SCHOOLS

COMPETENCE VALUES	RURAL STUDENTS	URBAN STUDENTS	
	N = 623	N = 279	p*
Ambitious	6.9 (4)	9.0 (10)	.01
Broadminded	8.4 (6)	7.3 (4)	
Capable	10.3 (12)	10.9 (12)	
Imaginative	14.1 (18)	11.6 (13)	.01
Independent	9.1 (8)	8.5 (6)	
Intellectual	12.1 (14)	11.7 (14)	
Logical	12.3 (15)	12.5 (16)	

Figures shown are median rankings, and in parentheses, composite rank orders.

*Median Test

TABLE 19

TERMINAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 RURAL AND URBAN STUDENTS IN PUBLIC AND SEPARATE SCHOOLS

TERMINAL VALUES	RURAL STUDENTS	URBAN STUDENTS	
	N = 623	N = 279	p*
A comfortable life	11.0 (13)	10.4 (13)	
An exciting life	10.5 (12)	10.1 (12)	
Pleasure	11.9 (14)	11.3 (14)	
Salvation	15.7 (18)	16.9 (18)	.01

Figures shown are median rankings, and in parentheses, composite rank orders.

*Median Test

"Helpful," "Honest," "Responsible," and "Self-controlled."

On the competence values subscale, only "Ambitious" and "Imaginative" were found to be significantly different, with the former being ranked higher by rural students and the latter ranked higher by urban students. Rural students also ranked the terminal value "Salvation" higher than did urban students. The greatest differences between the two subgroups were for the values "Obedient" and "Imaginative."

That rural students ranked "Ambitious," "Clean," "Obedient," and "Polite" higher than did urban students tended to support what one would guess on intuitive grounds. Rural students are generally portrayed as being more industrious than their urban counterparts, perhaps because of an expectation from an early age that they will help with farm work. The discipline in many classrooms would also suggest that they are indeed more obedient and more polite. Cleanliness may also be a more prominent value among rural students, particularly with farm students who are involved in the daily chores on the farm and who may have to be more concerned with personal physical cleanliness as a result.

The higher ranking given to "Salvation" by rural students may suggest that rural Albertans are still more closely identified with a fundamentalist view of Christianity, and hence more concerned with spiritual and/or religious values. This notion was not supported by the findings for the other religious value "Forgiving," however, which was ranked equally by both subgroups.

The higher rankings given to "Imaginative" and "Loving" by urban students can also be supported on intuitive grounds. Urban high school students have ready access to a greater variety of activities, which may enhance their creativity and their imaginativeness. The very size of the schools they attend and the communities in which they live would also lead to a more impersonal relationship with the people around them, hence potentially creating a greater desire for affection and tenderness from others.

Nevertheless, in spite of these differences, the similarities in values between urban and rural students, particularly with respect to terminal values, were striking. Only one of eighteen terminal values and six of eighteen instrumental values were significantly different for these two subgroups. The same patterns found between other subgroups persisted for urban and rural students, with "Honest," "Loving," and "Responsible" ranked highest among instrumental values, and "Freedom," "True friendship," and "Happiness" ranked highest among terminal values. As with other subgroups, the instrumental values "Obedient" and "Clean," and the terminal values "National security," "Salvation," and "Social recognition" were ranked lowest. "Imaginative," ranked thirteenth by urban students, and "Ambitious," ranked fourth by rural students, were notably different from the rankings assigned by previous subgroups. The definition of "Imaginative" as "daring" given by Rokeach on the Value Survey may have led to variance of interpretation of the term by some students.

Public and separate school students. The hierarchy of values of urban and rural students was further compared by the type of school attended--public or separate. Significant differences between urban public and urban separate school students were found for six terminal and two instrumental values. Urban public school students ranked "A world of beauty," "Freedom," "Mature love," "Clean," and "Imaginative" higher, and "A world at peace," "Family security," and "Salvation" lower than did urban separate school students.

Among rural students, "Happiness," "Pleasure," and "Clean" were ranked higher by public school students, while "Salvation," "Forgiving," and "Responsible" were ranked higher by separate school students.

When urban and rural separate school students only were compared, urban students ranked "Happiness," "Pleasure," and "Imaginative" higher, and "Salvation," "Self-respect," "Ambitious," and "Obedient" lower than did their rural counterparts. Thus, it would appear that although some of the differences between urban and rural students may be related to the type of school they attend, other differences may be more closely related to the type of community in which they live.

High and Low Socio-economic Status Students

Hypothesis #6 stated:

> There is no difference between the median scores achieved on each component of the Value Survey by grade 12 high socio-economic status students and grade 12 low socio-economic status students.

This study used the Blishen Scale (1967) to determine the socio-economic status of students in public and separate schools. As previously indicated, Blishen constructed a socio-economic index from occupations of Canadian males according to their reported incomes and the percentage in each occupation who had attended at least the fourth year of high school. In this study, students whose father's occupation achieved a socio-economic index of fifty or more on the Blishen Scale were classified as high socio-economic status students, whereas those who achieved a socio-economic index of less than fifty were classified as low socio-economic status students.

In his major study of American values, Rokeach (1973:59-66) compared the values of adults according to income and education separately. Considering income differences alone, he found significant differences for nine of the 18 terminal values and eleven of the 18 instrumental values. The value which best distinguished between rich and poor was "Clean," which was ranked second by those with incomes under $2,000. per annum and seventeenth by those with incomes over $15,000. "A comfortable life" also showed a sharp distinction between the two groups, being ranked sixth by the poorest and fifteenth by the richest respondents.

Other terminal and instrumental values ranked higher by low income American adults were "Salvation," "True friendship," "Cheerful," "Forgiving," "Helpful," "Obedient," and "Polite." Values more characteristic of the high income adults were "A sense of accomplishment," "Family security," "Inner harmony," "Mature love," "Wisdom," "Capable," "Imaginative," "Intellectual," and "Logical."

When comparisons were made according to education, the patterns of values were essentially the same as for income, with "Clean" and "A comfortable life" again showing the sharpest contrast.

In this study, a total of 275 high and 590 low socio-economic status students was identified. Since the percentage of students in each category was almost identical for both school systems (31 percent high SES students in separate schools and 30 percent high SES students in public schools), no attempt was made to identify the number of high and low SES students by the type of school attended.

Tables 20, 21, and 22 summarize the differences between these two subgroups on the three value subscales.

On the moral values subscale, only three of the nine values were significantly different for high and low SES students. "Clean," "Obedient," and "Polite" were all ranked higher by low SES students than by high SES students. On

TABLE 20

MORAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR HIGH AND LOW SOCIO-ECONOMIC STATUS GRADE 12 STUDENTS IN PUBLIC AND SEPARATE SCHOOLS

MORAL VALUES	High SES	Low SES	
	N = 275	N = 590	p*
Clean	14.6 (17)	13.0 (16)	.01
Forgiving	8.3 (7)	8.4 (6)	
Helpful	10.2 (13)	9.0 (8)	
Honest	3.3 (1)	3.0 (1)	
Loving	5.7 (2)	5.5 (3)	
Obedient	15.2 (18)	14.5 (18)	.05
Polite	12.0 (16)	10.5 (12)	.01
Responsible	5.7 (3)	5.4 (2)	
Self-controlled	9.2 (9)	9.6 (11)	

Figures shown are median rankings, and in parentheses, composite rank orders.

*Median Test

TABLE 21

COMPETENCE VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR HIGH AND LOW SOCIO-ECONOMIC STATUS GRADE 12 STUDENTS IN PUBLIC AND SEPARATE SCHOOLS

COMPETENCE VALUES	High SES	Low SES	
	N = 275	N = 590	p*
Ambitious	7.9 (5)	7.3 (4)	
Broadminded	7.5 (4)	8.3 (5)	
Capable	10.0 (11)	10.8 (13)	
Imaginative	11.3 (14)	14.2 (17)	.01
Independent	8.1 (6)	9.1 (9)	
Intellectual	9.9 (10)	12.5 (14)	.01
Logical	11.8 (15)	12.7 (15)	

Figures shown are median rankings, and in parentheses, composite rank orders.

*Median Test

TABLE 22

TERMINAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR HIGH AND LOW SOCIO-ECONOMIC STATUS GRADE 12 STUDENTS IN PUBLIC AND SEPARATE SCHOOLS

TERMINAL VALUES	High SES	Low SES	
	N = 275	N = 590	p*
A comfortable life	11.6 (13)	10.6 (13)	
An exciting life	9.7 (11)	10.5 (12)	
Pleasure	11.8 (14)	11.7 (14)	
Salvation	16.6 (18)	15.9 (18)	.05

Figures shown are median rankings, and in parentheses, composite rank orders.

*Median Test

the competence values subscale, "Imaginative" and "Intellectual" were valued significantly higher by the high SES students, while the other five values were not significantly different. Only one of the terminal values, "Salvation," discriminated between the two subgroups, and it was ranked higher by low SES students.

Of the thirty-six terminal and instrumental values, only seven were statistically different. "Imaginative" showed the greatest difference of all, followed closely by "Intellectual." As in the Rokeach study, "Clean" was considered more important by low SES subjects. However, unlike the Rokeach study, "A comfortable life" showed no statistical difference.

In each case, the seven values which did show significant differences followed the pattern identified for high and low income Americans by Rokeach. However, when the overall hierarchy of values was considered, there were far fewer differences in this study. "A comfortable life," "Cheerful," "Forgiving," "Helpful," and "True friendship," all considered more characteristic of the poor, and "Mature love," "Wisdom," "Capable," and "Logical," all considered more characteristic of the affluent, showed no significant differences.

A number of reasons may be considered to explain the relatively few differences in values between high and low socio-economic status students found in this study. First, the adult Americans in the Rokeach study came from a very broad socio-economic background, with the poorest earning less than $2,000. and the richest earning more than $15,000. per annum. It is highly unlikely that the range of income in this study, particularly at the low end of the scale, was nearly as wide. Second, Rokeach's subjects varied widely in age, while all subjects in this study were grade 12 students. Third, all students whose fathers were farmers were ranked as low SES; yet the individual farm income in Alberta has increased dramatically in recent years, so that a number of farm students may have been from relatively high income families. Finally, because of the general economic climate in Alberta, it is possible that some of the usual reasons for prizing certain values were not as common as in the Rokeach study. For example, Rokeach considered that "A comfortable life" was valued highly by the very poor because it was unattainable for them. Young Albertans may not see this value as nearly so unattainable, hence lessening its importance for them.

Despite the fewer differences, this study, nevertheless, supported Rokeach's view that certain values are more characteristic of the poor than the rich, and vice versa. "Clean," "Polite," "Obedient," and "Salvation" were all ranked higher by low SES students, whereas "Imaginative," "Intellectual," and "Inner harmony" were ranked higher by high SES students. This is totally consistent with the findings of Rokeach (1973), Rokeach and Parker (1970), and Feather (1975).

Separate School Students and Their Teachers

Separate schools in Alberta make a constant effort to develop in their students a hierarchy of values that is consistent with the teachings of the Roman Catholic Church. One of the means used in an effort to achieve this end is the hiring of Catholic teachers who practice their religion regularly. Daily prayer, religious celebrations, and a "Christian" atmosphere are also meant to be part of the separate school regimen. Thus, by example and by purpose, teachers are expected to attempt to develop a unique value system in the students entrusted to them.

Hypothesis #7 stated:

There is no difference between the median scores achieved on each component of the Value Survey by grade 12 RCSS students and their teachers.

Very little research has been conducted to support or reject this hypothesis. Prince (1959) found that in parochial schools, teacher values were very similar to pupil values, suggesting that either the school tends to influence student values, or if values are already set, the school tends to reinforce the existing pattern of values. Feather (1973) found a closer match in independent schools than in public schools between the values of students and the values they perceived to be those of the school, thereby implying that the more controlled atmosphere of the independent schools had greater impact on students. For the most part, however, the values of students and their teachers have not been compared in empirical research.

Tables 23, 24, and 25 summarize the differences in values between separate school students and their teachers on the three value subscales.

Of the 36 terminal and instrumental values, eleven showed statistical differences. Considering that Rokeach (1973) found thirty of the 36 values to be subject to change because of age, the low number of significantly different values was surprising. Seven of the nine moral values and five of the seven competence values showed no significant differences. Three of the four values on the terminal subscale discriminated between teachers and students, however. Students ranked "An exciting life" and "Pleasure" higher, and "Salvation" lower than did teachers.

The value indicating the greatest difference between students and teachers was "Salvation," having been ranked ninth by teachers and seventeenth by students. The next greatest difference was for "Inner harmony," ranked first by teachers and ninth by students. Rokeach, however, found that both "Salvation" and "Inner harmony" were given low priority throughout adolescence, with "Salvation" increasing in importance consistently throughout adulthood, and "Inner harmony" increasing suddenly in young adulthood, only to drop to relatively moderate

TABLE 23

MORAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 STUDENTS AND GRADE 12 TEACHERS IN SEPARATE SCHOOLS

MORAL VALUES	STUDENTS	TEACHERS	
	N = 325	N = 60	p*
Clean	15.1 (18)	15.8 (17)	
Forgiving	7.3 (4)	7.4 (6)	
Helpful	9.7 (10)	7.9 (7)	.05
Honest	3.3 (1)	3.8 (1)	
Loving	5.5 (3)	6.8 (4)	
Obedient	14.6 (17)	16.4 (18)	.05
Polite	11.2 (13)	12.4 (15)	
Responsible	5.0 (2)	4.4 (2)	
Self-controlled	9.1 (9)	8.4 (10)	

Figures shown are median rankings, and in parentheses, composite rank orders.

*Median Test

TABLE 24

COMPETENCE VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 STUDENTS AND GRADE 12 TEACHERS IN SEPARATE SCHOOLS

COMPETENCE VALUES	STUDENTS	TEACHERS	
	N = 325	N = 60	p*
Ambitious	7.5 (5)	12.6 (16)	.01
Broadminded	8.5 (6)	7.4 (5)	
Capable	10.9 (12)	8.0 (8)	.01
Imaginative	13.6 (16)	11.4 (11.5)	
Independent	8.8 (8)	7.1 (3)	
Intellectual	11.7 (14)	12.1 (14)	
Logical	12.0 (15)	11.8 (13)	

Figures shown are median rankings, and in parentheses, composite rank orders.

*Median Test

TABLE 25

TERMINAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 STUDENTS AND GRADE 12 TEACHERS IN SEPARATE SCHOOLS

TERMINAL VALUES	STUDENTS	TEACHERS	
	N = 325	N = 60	p*
A comfortable life	11.2 (13)	13.8 (15)	
An exciting life	11.0 (12)	13.7 (14)	.01
Pleasure	12.6 (14)	14.8 (17)	.01
Salvation	14.5 (17)	7.7 (9)	.01

Figures shown are median rankings, and in parentheses, composite rank orders.

*Median Test

importance in later years. Thus the age gap may partially explain the differences found for these two values, although both subgroups ranked "Inner harmony" much higher than could have been expected from previous research.

On the basis of the Rokeach findings on age effects and the similarities in value systems between separate school students and teachers illustrated in this study, one conclusion could be that student values in separate schools are strongly influenced by the example of their teachers. Certainly, one would intuitively predict greater differences on the basis of age alone, particularly for such values as "An exciting life," "Pleasure," "Mature love," and "Wisdom." However, three other findings from this study tended to suggest caution in accepting such a conclusion. First, sex and church attendance were found to be more important discriminators of values than type of school attended. Second, when church attendance was controlled, public and separate school students showed significant differences on only three values--"Clean," "Family security," and "Salvation." Finally, a comparison of values between public and separate school teachers (Tables 26 and 27) revealed that only one value--"Salvation"--discriminated between these two subgroups. These findings could be interpreted to mean that separate school teachers may, in fact, have no greater influence on the values of their students than do public school teachers.

TABLE 26

TERMINAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR PUBLIC AND SEPARATE SCHOOL TEACHERS

TERMINAL VALUES	PUBLIC SCHOOL	SEPARATE SCHOOL	p Median Test
	N = 57	N = 60	
A comfortable life	11.3 (10)	13.8 (13)	
An exciting life	13.4 (14)	13.7 (15)	
A sense of accomplishment	7.3 (6)	7.4 (7)	
A world at peace	11.6 (11)	9.6 (11.5)	
A world of beauty	12.8 (13)	13.4 (14)	
Equality	12.3 (12)	9.6 (11.5)	
Family security	5.3 (2)	6.2 (4)	
Freedom	7.5 (7)	6.9 (6)	
Happiness	6.4 (4)	6.6 (5)	
Inner harmony	4.5 (1)	5.0 (1)	
Mature love	8.2 (9)	8.0 (10)	
National security	15.3 (18)	15.2 (18)	
Pleasure	14.8 (17)	14.8 (17)	
Salvation	14.5 (16)	7.7 (9)	.01
Self-respect	5.5 (3)	5.4 (3)	
Social recognition	14.3 (15)	14.7 (16)	
True friendship	7.9 (8)	7.6 (8)	
Wisdom	7.0 (5)	5.4 (2)	

TABLE 27

INSTRUMENTAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR PUBLIC AND SEPARATE SCHOOL TEACHERS

INSTRUMENTAL VALUES	PUBLIC SCHOOLS	SEPARATE SCHOOLS	p Median Test
	N = 57	N = 60	
Ambitious	9.5 (8.5)	12.6 (16)	
Broadminded	8.3 (6)	7.4 (5)	
Capable	7.6 (5)	8.0 (8)	
Cheerful	11.6 (14)	11.4 (12)	
Clean	14.0 (16)	15.8 (17)	
Courageous	9.7 (10)	8.2 (9)	
Forgiving	10.6 (12)	7.4 (6)	
Helpful	9.5 (8.5)	7.9 (7)	
Honest	2.8 (1)	3.8 (1)	
Imaginative	14.1 (17)	11.4 (11)	
Independent	9.3 (7)	7.1 (4)	
Intellectual	9.9 (11)	12.1 (14)	
Logical	11.5 (13)	11.8 (13)	
Loving	7.5 (3.5)	6.8 (3)	
Obedient	16.3 (18)	16.4 (18)	
Polite	12.8 (15)	12.4 (15)	
Responsible	3.3 (2)	4.4 (2)	
Self-controlled	7.5 (3.5)	8.4 (10)	

Summary and General Discussion

This chapter stated the hypotheses tested with the Value Survey, and compared the values of seven pairs of subgroups that were involved in the study: public and separate school students; churchgoers and nonchurchgoers; nonchurchgoers in public and in separate schools; male and female students; urban and rural students; high and low socio-economic status students; and separate school students and their teachers. In each case, tables were drawn up to illustrate more concisely the differences and the similarities in the hierarchy of values between subgroups.

As predicted, the Value Survey differentiated significantly among subgroups both for individual values and for the system of values of the subgroups. The greatest differences were between male and female students, who differed significantly on 11 terminal and on 12 instrumental values, and between churchgoers and nonchurchgoers, who differed significantly on ten terminal and on six instrumental values. The least differences were between nonchurchgoers in public and in separate schools, for whom significant differences were identified for only three of the 36 terminal and instrumental values.

Although some differences were found between public and separate school students, the similarities were more striking than the differences. The most notable differences were for "Forgiving," "Responsible," and "Salvation," which were all valued higher by separate school students.

In a majority of cases, differences followed the direction that would intuitively be expected. One exception was the moral value "Clean," which was consistently ranked higher by public school students, regardless of church attendance and of size of community. Differences in the interpretation of the definition of "Clean" was cited as a possible reason for the distinction.

Differences between rural and urban students were most evident among the moral and the competence values, and were in the direction that might be intuitively predicted. Differences between high and low socio-economic status students, although important, were not as great as would have been predicted from previous studies. This was attributed in part to the fact that the extremes in wealth identified in other studies were not present in this one, and also to the fact that farm children were identified as low socio-economic status students, whereas the income of the father may well have been relatively high.

Only one value--"Salvation"--was found to be significantly different between public and separate school teachers. However, one should use caution in drawing conclusions from this finding because of the relatively small number of teachers tested in the sample. Lack of differences was evident when nonchurchgoers in the two school systems were compared as well, and again a small number of respondents in the one subgroup was involved.

This may indicate a weakness in the Median Test for the testing of small numbers, rather than a lack of significant differences among the respondents.

Chapter 5

ANALYSIS OF DATA--SEMANTIC DIFFERENTIAL

Reich and Adcock (1976) suggested that attitudes are closely related to the underlying values by which individuals judge their experiences. From their review of the empirical research conducted on values and attitudes, they concluded that differences in value orientations are good predictors of specific attitudes. This conclusion was supported by the research of Rokeach (1973) and Feather (1975) who found that specific attitudes were generally associated with certain clusters of values, and that specific terminal and instrumental values were associated with certain clusters of attitudes.

This chapter will present the results of the seven specific hypotheses tested for differences in attitudes toward five religious and two social concepts by use of a Semantic Differential, and will analyze the findings briefly as they apply to public and Roman Catholic separate school students. An attempt will also be made to relate attitudes towards these seven concepts to various clusters of terminal and instrumental values.

RESULTS

After extensive use of the Semantic Differential technique, Osgood et al (1957) concluded that a Semantic Differential may be used effectively as a measurement of attitudes toward diverse objects and/or concepts. They recommended that sets of scales which have high loadings on the evaluative factor across concepts be used in the comparison of attitudes.

Because of the relatively high number of neutral scores expected for some particular scales, the mean was judged to be a better measure of central tendency for the responses on this Semantic Differential, and the t Test was used to test significant differences in attitudes toward each of the seven concepts--"God," "Prayer," "Divorce," "Religion," "Charity," "Church," and "Abortion."

Public and Roman Catholic Separate School Students

Hypothesis #8 stated:

There is no difference on the mean scores achieved on each component of a Semantic Differential by grade 12 PS and grade 12 RCSS students.

Table 28 summarizes the differences in attitudes between public and separate school students toward the seven concepts used in this study.

Results showed that separate school students were more positive toward "God," "Prayer," "Religion," "Charity," and "Church," and more negative toward "Divorce" and "Abortion" than were public school students. In each

TABLE 28

MEAN ATTITUDE SCORES ON A SEMANTIC DIFFERENTIAL FOR GRADE 12 PUBLIC AND GRADE 12 SEPARATE SCHOOL STUDENTS

CONCEPT	PUBLIC SCHOOL	SEPARATE SCHOOL	
	N = 511	N = 325	p*
God	5.405	5.953	.01
Prayer	4.961	5.451	.01
Divorce	3.684	3.246	.01
Religion	5.019	5.591	.01
Charity	5.859	6.200	.01
Church	4.897	5.458	.01
Abortion	3.543	2.467	.01

* Two-tailed t Test

case, the differences were highly significant.

Since the seven concepts were selected because they were identified by teachers as concepts that were taught in a directional manner in separate schools and in a more neutral manner in public schools, differences could be reasonably expected in each case. For all seven concepts, the differences were in the direction encouraged in separate schools. It should be noted, however, that public school students were very positive toward the five religious concepts, although not to the same degree as separate school students. They were also somewhat negative toward "Abortion" and "Divorce."

The greatest difference in attitudes between these two subgroups was toward "Abortion," while the least difference was toward "Charity."

Previous studies (Rokeach, 1969b; Feather, 1975) found that attitudes toward religion and the church tended to be related positively to such values as "Salvation," "Loving," "Helpful," "Forgiving" and "Obedient." Their findings were supported when Pearson correlation coefficients were calculated to measure the degree of relationship between the 36 values from the Value Survey and the seven concepts from the Semantic Differential used in this study.

Table 29 summarizes the correlations that were found between the moral values, competence values and terminal values, and attitudes toward the seven concepts, together with the levels of significance in each case.

TABLE 29

CORRELATION COEFFICIENTS AND LEVELS OF SIGNIFICANCE BETWEEN VALUES AND ATTITUDES TOWARD SEVEN CONCEPTS FOR GRADE 12 STUDENTS IN PUBLIC AND SEPARATE SCHOOLS (N = 937)

VALUES		CONCEPTS						
		GOD	PRAYER	DIVORCE	RELIGION	CHARITY	CHURCH	ABORTION
CLEAN	r=	-.0142	-.0126	-.0288	-.0124	-.0277	.0112	.0164
	S=	.335	.353	.192	.354	.202	.368	.311
FORGIVING	r=	.2672	.2782	-.1551	.2665	.2206	.2683	-.2402
	S=	.001	.001	.001	.001	.001	.001	.001
HELPFUL	r=	.1246	.1477	-.0875	.1623	.2002	.1547	-.1233
	S=	.001	.001	.004	.001	.001	.001	.001
HONEST	r=	.1784	.2022	-.1309	.2109	.1023	.1818	-.1420
	S=	.001	.001	.001	.001	.001	.001	.001
LOVING	r=	.0821	.0581	-.0596	.0614	.0693	.0468	-.0598
	S=	.001	.039	.035	.031	.018	.078	.035
OBEDIENT	r=	.0983	.1196	-.1330	.1107	.0180	.1277	-.1251
	S=	.001	.001	.001	.001	.293	.001	.001
POLITE	r=	.0574	.0607	-.0762	.0622	.0471	.0912	-.0274
	S=	.041	.033	.010	.030	.077	.003	.204
RESPONSIBLE	r=	.0103	.0127	-.0388	.0470	-.0157	.0413	-.0924
	S=	.377	.351	.120	.077	.317	.105	.022
SELF-CONTROLLED	r=	-.0186	-.0330	-.0215	-.0326	-.0696	.0004	-.0228
	S=	.287	.159	.258	.161	.017	.495	.245
AMBITIOUS	r=	-.0838	-.0974	.0645	-.0965	-.1147	-.0621	.0762
	S=	.005	.002	.025	.002	.001	.030	.010
BROADMINDED	r=	-.0890	-.0744	.1827	-.0859	-.0078	-.1204	.1310
	S=	.003	.012	.001	.004	.407	.001	.001
CAPABLE	r=	-.0769	-.0749	.1042	-.0614	-.0599	-.0614	.1202
	S=	.010	.011	.001	.031	.034	.031	.001
IMAGINATIVE	r=	-.1765	-.1819	.0906	-.1965	-.0864	-.2329	.1587
	S=	.001	.001	.003	.001	.004	.001	.001
INDEPENDENT	r=	-.1208	-.1044	.1132	-.1300	-.0637	-.1464	.1621
	S=	.001	.001	.001	.001	.027	.001	.001
INTELLECTUAL	r=	-.0183	-.0624	.0523	-.0354	-.0362	-.0538	.0747
	S=	.290	.029	.057	.142	.137	.052	.012
LOGICAL	r=	-.1189	-.1237	.0835	-.1136	-.1403	-.0898	.0943
	S=	.001	.001	.006	.001	.001	.003	.002
A COMFORTABLE LIFE	r=	-.1711	-.1980	.0911	-.1803	-.1633	-.1656	.1726
	S=	.001	.001	.003	.001	.001	.001	.001
AN EXCITING LIFE	r=	-.2587	-.2736	.1773	-.2889	-.1747	-.2530	.2409
	S=	.001	.001	.001	.001	.001	.001	.001
PLEASURE	r=	-.2002	-.2090	.1410	-.2143	-.1574	-.1872	.2100
	S=	.001	.001	.001	.001	.001	.001	.001
SALVATION	r=	.4206	.4096	-.2594	.3946	.1751	.3960	-.2821
	S=	.001	.001	.001	.001	.001	.001	.001

The moral values "Forgiving," "Helpful," "Honest," "Loving," "Obedient," and "Polite" all correlated positively with attitudes toward the five religious concepts, and negatively with attitudes toward "Divorce" and "Abortion." "Clean," "Responsible," and "Self-controlled" showed no significant correlation in either direction.

Among the competence values, "Ambitious," "Broad-minded," "Capable," "Imaginative," "Independent" and "Logical" were all negatively correlated with the five religious concepts and positively correlated with "Divorce" and "Abortion." The same held true for the terminal values "A comfortable life," "An exciting life," and "Pleasure."

As with previous studies, "Salvation" correlated positively with all five religious concepts, and negatively with "Divorce" and "Abortion."

The strongest positive correlations between attitudes toward religious concepts and values were found for "Salvation" and "Forgiving," while the strongest negative correlations were found for "An exciting life" and "Pleasure."

Churchgoers and Nonchurchgoers

Hypothesis #9 stated:

There is no difference on the mean scores achieved on each component of a Semantic Differential by grade 12 churchgoers and grade 12 nonchurchgoers.

One would intuitively expect a marked difference in attitudes toward the five religious concepts and the two social concepts between these two subgroups, since all seven concepts are so closely identified with religion and church.

Table 30 summarizes the differences in attitudes between churchgoers and nonchurchgoers toward the seven concepts used in this study.

As expected, all seven concepts were statistically different. For all concepts except "Charity," the differences were greater than those found between public and separate school students. This time, however, the greatest difference was in attitude toward "Church," followed closely by attitude toward "God" and "Religion." The least difference was toward "Charity."

Similarities in attitudes between the two sets of subgroups--churchgoers and nonchurchgoers, and public and separate school students--were predictable from the fact that a high percentage of separate school students (77.1%) were previously identified as churchgoers, whereas a high percentage of public school students (75.6%) were identified as nonchurchgoers.

Public and Separate School Nonchurchgoers

In an attempt to eliminate the influence of church attendance on student attitudes toward the seven religious and social concepts, a comparison was made between the nonchurchgoers only in public and separate schools.

TABLE 30

MEAN ATTITUDE SCORES ON A SEMANTIC DIFFERENTIAL FOR CHURCHGOERS AND NONCHURCHGOERS IN PUBLIC AND SEPARATE SCHOOLS

CONCEPT	CHURCHGOERS	NON-CHURCHGOERS	
	N = 364	N = 449	p*
God	6.242	5.048	.01
Prayer	5.694	4.622	.01
Divorce	2.986	3.941	.01
Religion	5.874	4.638	.01
Charity	6.149	5.837	.01
Church	5.803	4.476	.01
Abortion	2.417	3.745	.01

* Two-tailed t Test

Hypothesis #10 stated:

There is no difference on the mean scores achieved on each component of a Semantic Differential by grade 12 RCSS nonchurchgoers and grade 12 PS nonchurchgoers.

Table 31 summarizes the differences in attitudes between these two subgroups for the seven concepts used in this study.

Separate school nonchurchgoers were significantly more positive toward "God" and "Charity," and significantly more negative toward "Abortion" than were public school nonchurchgoers. Moreover, although the differences were not statistically significant, separate school nonchurchgoers had higher mean scores on the three other religious concepts and a lower mean score on the other social concept. The greatest difference between the two subgroups was in attitude toward "God," whereas, not unexpectedly, the least difference was in attitude toward "Church."

Once again both groups were generally positive toward the religious concepts and negative toward "Divorce" and "Abortion," but not to the same degree as other subgroups. In fact, an analysis of scores by individual scales of bi-polar adjectives revealed high percentages of "neutral" responses, particularly among public school nonchurchgoers.

Public and separate school churchgoers. In a further attempt to analyze the effect of the school--as opposed

TABLE 31

MEAN ATTITUDE SCORES ON A SEMANTIC DIFFERENTIAL FOR NONCHURCHGOERS IN PUBLIC AND SEPARATE SCHOOLS

CONCEPT	PUBLIC SCHOOL	SEPARATE SCHOOL	
	N = 338	N = 64	p*
God	4.860	5.299	.01
Prayer	4.493	4.772	
Divorce	3.875	3.800	
Religion	4.515	4.780	
Charity	5.632	6.003	.05
Church	4.361	4.404	
Abortion	3.793	3.205	.01

* Two-tailed t Test

to church attendance--on student attitudes, a comparison was made between churchgoers only in public and in separate schools (Table 32). This time, the differences were very small, with "God" only showing significant difference--positively in the direction of public school students. None of the other attitudes attained a statistical difference, although there was a tendency on the part of separate school students to be more negative toward "Abortion" than public school students.

One further observation that may be interpreted as supporting the view that attendance in separate schools is related to student values is the range of differences in attitudes between churchgoers and nonchurchgoers in each school system. Table 33 indicates that for every concept, the difference in mean scores is less between churchgoers and nonchurchgoers in separate schools than between churchgoers and nonchurchgoers in public schools. Although other factors may account for some of these differences, on the basis of the information derived from this study, the most logical conclusion would appear to be that school attendance is a factor in the convergence of attitudes among churchgoers and nonchurchgoers in separate schools in Alberta.

Males and Females

Hypothesis #11 stated:

There is no difference on the mean scores achieved

TABLE 32

MEAN ATTITUDE SCORES ON A SEMANTIC DIFFERENTIAL FOR CHURCHGOERS IN PUBLIC AND CHURCHGOERS IN SEPARATE SCHOOLS

CONCEPT	PS CHURCHGOERS	RCSS CHURCHGOERS	p*
	N = 109	N = 216	
God	6.4495	6.1448	.01
Prayer	5.8637	5.6306	
Divorce	2.8339	3.0065	
Religion	5.9745	5.8352	
Charity	6.0570	6.1686	
Church	5.9347	5.7160	
Abortion	2.5345	2.2431	

* Two-tailed t Test

TABLE 33

DIFFERENCES IN MEAN ATTITUDE SCORES ON A SEMANTIC DIFFERENTIAL BETWEEN CHURCHGOERS AND NONCHURCHGOERS IN PUBLIC AND SEPARATE SCHOOLS

CONCEPT	DIFFERENCE-Public Schools	DIFFERENCE-Separate Schools
God	1.589	0.876
Prayer	1.370	0.859
Divorce	1.041	0.794
Religion	1.459	1.056
Charity	0.426	0.165
Church	1.574	1.312
Abortion	1.258	0.962

on each component of a Semantic Differential by grade 12 males and grade 12 females.

Table 34 summarizes the differences in attitudes between these two subgroups for the seven concepts used in this study.

Once again, significant differences between males and females were identified for all seven concepts, with females being more positive toward the five religious concepts and more negative toward the two social concepts. The greatest difference was in attitude toward "Prayer," while the least difference was in attitude toward "Divorce."

As with the Value Survey, findings suggested that grade 12 female attitudes, like grade 12 female values, conform more closely to the stated philosophy of Alberta Roman Catholic separate schools than do those of other subgroups. This might have been logically predicted from the comparison of value systems between these two subgroups, since females valued "Forgiving," "Loving," and "Helpful" higher than did males. Further, although the difference for "Salvation" was not statistically significant, there was a tendency for females to rank it higher as well. An exception to the expected pattern was "Obedient," which was valued almost identically by both subgroups.

Male and female teachers. If previous implications suggesting that attitudes are related to certain clusters of values were correct, few differences should have been

TABLE 34

MEAN ATTITUDE SCORES ON A SEMANTIC DIFFERENTIAL FOR MALE AND FEMALE STUDENTS IN PUBLIC AND SEPARATE SCHOOLS

CONCEPT	MALES	FEMALES	
	N = 397	N = 440	p*
God	5.323	5.800	.01
Prayer	4.783	5.366	.01
Divorce	3.557	3.370	.05
Religion	4.918	5.444	.01
Charity	5.707	6.153	.01
Church	4.800	5.323	.01
Abortion	3.224	2.886	.01

* Two-tailed t Test

found in comparing the attitudes of male and female teachers, since their value systems were so similar. Table 35 illustrates that, in fact, only one of the seven concepts showed a statistical difference, with female teachers being more positive than male teachers toward "Prayer." Thus, as with values, male and female teachers tended to have similar attitudes toward religious and social concepts.

Urban and Rural Students

Hypothesis #12 stated:

There is no difference on the mean scores achieved on each component of a Semantic Differential by grade 12 urban students and grade 12 rural students.

Table 36 summarizes the differences in attitudes between urban and rural students toward the seven concepts used in this study.

Four of the five religious concepts and one of the two social concepts showed statistically significant differences between these two subgroups. Rural students held more positive attitudes toward "God," "Prayer," "Religion," and "Church," and less negative attitudes toward "Abortion." No significant differences were found for "Charity" and "Divorce."

As may have been predicted from a comparison of the value systems of these two subgroups, differences were not as extreme as those found between males and females, and between churchgoers and nonchurchgoers. The greatest

TABLE 35

MEAN ATTITUDE SCORES ON A SEMANTIC DIFFERENTIAL FOR MALE AND FEMALE TEACHERS IN PUBLIC AND SEPARATE SCHOOLS

CONCEPT	MALE TEACHERS	FEMALE TEACHERS	
	N = 59	N = 27	p*
God	5.990	5.973	
Prayer	5.548	6.017	.05
Divorce	3.387	3.366	
Religion	5.673	5.967	
Charity	6.034	6.230	
Church	5.476	5.786	
Abortion	2.827	2.897	

* Two-tailed t Test

TABLE 36

MEAN ATTITUDE SCORES ON A SEMANTIC DIFFERENTIAL FOR URBAN AND RURAL STUDENTS IN PUBLIC AND SEPARATE SCHOOLS

CONCEPT	URBAN STUDENTS	RURAL STUDENTS	
	N = 279	N = 623	p*
God	5.466	5.706	.01
Prayer	5.018	5.212	.05
Divorce	3.580	3.489	
Religion	5.122	5.301	.05
Charity	6.074	5.966	
Church	4.972	5.188	.05
Abortion	2.971	3.204	.05

* Two-tailed t Test

difference was in attitude toward "God," followed by "Prayer," and "Church."

What may not have been predicted was that urban students were more negative toward "Abortion" than were their rural counterparts. This was unlike the patterns established by previous comparisons in this study, in which the more positive attitudes were toward the religious concepts, the more they were negative toward "Abortion" and "Divorce."

High and Low Socio-economic Status Students

Hypothesis #13 stated:

There is no difference on the mean scores achieved on each component of a Semantic Differential by grade 12 high socio-economic status students and grade 12 low socio-economic status students.

Table 37 summarizes the differences in attitudes between high and low SES students for the seven concepts used in this study.

Only one concept showed a significant difference between these two subgroups. Low SES students held significantly more positive attitudes toward "God" than did high SES students. It should be noted, however, that a clear pattern of attitudes existed, in that low SES students tended to be more positive toward all five religious concepts and more negative toward both social concepts.

On intuitive grounds alone, the tendency for low

TABLE 37

MEAN ATTITUDE SCORES ON A SEMANTIC DIFFERENTIAL FOR HIGH AND LOW SOCIO-ECONOMIC STATUS STUDENTS IN PUBLIC AND SEPARATE SCHOOLS

CONCEPT	HIGH SES STUDENTS	LOW SES STUDENTS	
	N = 275	N = 590	p*
God	5.496	5.712	.05
Prayer	5.093	5.177	
Divorce	3.546	3.454	
Religion	5.150	5.275	
Charity	5.985	6.013	
Church	5.049	5.165	
Abortion	3.112	3.109	

* Two-tailed t Test

SES students to prize religious concepts more than high SES students was reasonable. The poor have generally been portrayed as turning to prayer and to religion more than the rich, for a number of reasons: (1) The Bible presented Jesus Christ as favoring the poor and calling upon the rich to give up their wealth and follow Him. (2) Many of the developing nations and the less industrialized European nations (e.g. Brazil, Spain) have historically been closely associated with the Christian churches and are still considered Christian countries. (3) Religion has often been portrayed as the "opiate" of the poor, offering promises of happiness and reward to the unfortunate who have to suffer a great deal in this life. If church attendance as defined in this study is considered, however, low SES students are not necessarily more likely to attend church regularly. This can be illustrated by the fact that, although the proportion of low SES students was much higher in rural (76.8%) than in urban (55.8%) schools, the percentage of regular churchgoers was not significantly different (46.3% for rural schools and 41.9% for urban schools).

When the values of these two subgroups were compared, low SES students ranked "Salvation" and "Obedient" significantly higher than high SES students, while "Forgiving" and "Loving" were valued almost identically by both subgroups. This was consistent with the relationship suggested by previous comparisons of these values and of attitudes toward the seven concepts.

Separate School Students and Their Teachers

Hypothesis #14 stated:

There is no difference on the mean scores achieved on each component of a Semantic Differential by grade 12 RCSS students and their teachers.

Table 38 summarizes the differences in attitudes between these two subgroups for the seven concepts used in this study.

The earlier comparison of values between separate school students and their teachers was interpreted to suggest that the values of students in separate schools are indeed related to the values of their teachers. This interpretation was strongly supported when attitudes were compared, for only one concept--"Prayer"--differentiated between these two subgroups, and it was valued significantly more positively by teachers. None of the other six concepts showed statistical difference. In each case, however, teachers had higher mean scores on the religious concepts. They rated "Abortion" more negatively as well, but were less negative than their students toward "Divorce."

This lack of major attitudinal differences between separate school students and their teachers was also reflected to some degree by their median scores on the Value Survey. Teachers ranked "Salvation" and "Helpful" significantly higher. However, they also ranked "Obedient"

TABLE 38

MEAN ATTITUDE SCORES ON A SEMANTIC DIFFERENTIAL FOR GRADE 12 STUDENTS AND TEACHERS IN SEPARATE SCHOOLS

CONCEPT	SEPARATE SCHOOL STUDENTS	SEPARATE SCHOOL TEACHERS	
	N = 355	N = 60	p*
God	5.942	6.166	
Prayer	5.426	5.761	.05
Divorce	3.267	3.300	
Religion	5.582	5.790	
Charity	6.169	6.230	
Church	5.421	5.703	
Abortion	2.475	2.428	

* Two-tailed t Test

significantly lower, and had lower median scores for "Forgiving" and "Loving."

Public school students and their teachers. The interpretation that there is a relationship between the attitudes of separate school teachers and their students toward the seven religious and social concepts used in this study was further supported when the attitudes of public school students and their teachers were compared. Although no hypothesis concerning public school students and their teachers was included in this study, it is interesting to note that these two subgroups held significantly different attitudes toward three concepts--"Prayer," "Religion," and "Church" (Table 39). Moreover, the difference in mean scores for each of the seven concepts was greater than that for separate school students and teachers. Thus, although the gap that could normally be expected between students and teachers because of age differences alone was apparent in public schools, it was not nearly as obvious in separate schools.

Summary and General Discussion

This chapter compared the attitudes of seven pairs of subgroups--public and separate school students, male and female students, churchgoers and nonchurchgoers, nonchurchgoers in public and in separate schools, rural and urban students, high and low socio-economic status students, and separate school students and their teachers--toward

TABLE 39

MEAN ATTITUDE SCORES ON A SEMANTIC DIFFERENTIAL FOR GRADE 12 STUDENTS AND THEIR TEACHERS IN PUBLIC SCHOOLS

CONCEPT	PUBLIC SCHOOL STUDENTS	PUBLIC SCHOOL TEACHERS	
	N = 582	N = 57	p*
God	5.333	5.699	
Prayer	4.883	5.431	.01
Divorce	3.598	3.413	
Religion	4.933	5.413	.05
Charity	5.750	5.936	
Church	4.840	5.259	.05
Abortion	3.466	3.344	

* Two-tailed t Test

seven concepts that were judged by teachers as important for separate schools. These concepts were: "God," "Prayer," "Divorce," "Church," "Religion," "Charity," and "Abortion." In each case, tables were drawn up, and the similarities and differences were analyzed and discussed.

Differences in attitudes between public and separate school students were found to be much greater than the differences in values as compared by the Value Survey. Attitudes of public and separate school students differed significantly for all seven concepts tested. Separate school students were more positive toward "God," "Prayer," "Religion," "Charity," and "Church," and more negative toward "Divorce" and "Abortion." Moreover, when nonchurchgoers only from both school systems were compared, significant differences in the same direction still existed for three of the concepts--"God," "Charity," and "Abortion."

As with values, the greatest differences found were between churchgoers and nonchurchgoers, regardless of school system attended. Unlike values, however, differences tended to persist between public and separate school students when church attendance was controlled and nonchurchgoers only were compared. Moreover, there was a strong convergence of attitudes between separate school students and their teachers, and a much weaker convergence between public school students and their teachers.

Strong differences in attitudes also persisted between male and female students and, to a lesser degree, between urban and rural students. However, attitudinal differences between high and low socio-economic status students were minimal.

The relationship between religious attitudes and a cluster of five values identified in the Rokeach studies (1973) persisted throughout this study. In general, the more positive student and teacher attitudes were toward the five religious concepts, the higher they tended to rank the values "Salvation," "Helpful," "Forgiving," "Loving," and "Obedient."

A number of conclusions were proposed from the results of the Semantic Differential used to compare student attitudes:

(1) The attitudes of separate school students toward certain religious and social concepts appear to be related to those of their teachers. This conclusion was supported by the convergence of attitudes between these two subgroups, despite the fact that a number of differences could logically be anticipated because of the age gap between the two subgroups. As well, although church attendance and student attitudes were closely related, when nonchurchgoers only were compared, strong differences between public and separate school students remained.

(2) The relationship between the attitudes of separate school teachers and their students toward certain religious and social concepts was stronger than the rela-

tionship between public school teachers and their students. This conclusion was supported by comparing student and teacher attitudes in both systems, and may be attributed to the expectation that separate school teachers must teach religious and social concepts in a directional manner.

(3) Both public and separate school students continued to hold positive attitudes toward "God," "Prayer," "Church," "Religion," and "Charity," and negative attitudes toward "Divorce" and "Abortion." However, there was a wider divergence of attitudes among public school students, with a much greater number of public school students favorable toward "Abortion" and neutral toward the other concepts.

Chapter 6

SUMMARY, CONCLUSIONS, IMPLICATIONS, AND SUGGESTIONS FOR FURTHER RESEARCH

This chapter will present a brief summary of the study and its purpose, the problems examined, the frame of reference, a description of the respondents, the collection and analysis of the data, and a summary of the findings. The conclusions will then be discussed, and the implications of the findings and the conclusions will be presented. Finally, some suggestions for further research will be proposed.

SUMMARY OF THE STUDY

Purpose and Problems of the Study

The purpose of this study was to compare the values and attitudes of high school students in selected Roman Catholic separate schools in Alberta with those of high school students in selected public schools in Alberta. To achieve this purpose, answers to three general questions were sought:

(1) To what extent do the religious and moral values of students attending Roman Catholic separate schools differ from those of students attending public schools?

(2) To what extent do students attending Roman Catholic separate schools develop attitudes toward religious and social concepts which are different from those developed by students in public schools?

(3) If differences in value systems and in attitudes do exist between Roman Catholic separate and public school students, to what extent are these related to: (a) the school, (b) the home, (c) the sex of the student, (d) the size of the community in which the student lives, and (e) the socio-economic status of the student.

In order to seek the answers to these problems, the following general hypothesis was proposed:

Grade 12 students in Alberta Roman Catholic separate schools will have a distinctive value system when compared with grade twelve students in Alberta public schools.

To examine the validity of this general hypothesis, a total of fourteen specific hypotheses was tested.

Justification for the Study

Separate schools in Alberta exist because of the belief of many Roman Catholics in the Province that education must be based on the Christian concept of man, and that schools must foster the development of the child by assisting him to choose and develop a hierarchy of values that is consistent with the teachings of the

Catholic faith. Yet very few studies have been conducted to ascertain that separate schools are achieving their main purpose. Moreover, the studies that have been conducted in Alberta and elsewhere have proven inconclusive. Hence a very real need to assess the effectiveness of the Roman Catholic separate schools in instilling Christian values and attitudes in their students was perceived.

Frame of Reference

This study assumed that the acquisition of values involves a learning process which begins in infancy and continues into childhood, adolescence, and adult life. First, there exist certain antecedents of values that can be traced to culture, society and its institutions, and personality. These forces act upon an individual throughout his life and set the pattern for the value system which he develops and internalizes. Second, the personal experiences that the individual undergoes in his cultural and social milieu are instrumental in determining the value system that he adopts. These determinants of values, which are differentially important at various stages in the individual's life and are interrelated in a complex manner, are assumed to include social class, school, church, peer groups, cultural background, and the mass media. Finally, within this network of influences and counterinfluences, a series of phases occurs to shape the individual's value system. These phases, which overlap and repeat throughout the individual's life, include the following:

(1) Exposure to a values situation.

(2) Identification with particular models in the values situation.

(3) Questioning the conflicting values projected by a confusing array of models.

(4) Choosing from among values situations.

(5) Internalizing the choices made.

(6) Reorganization of value choices.

Respondents in the Study

The sample for the study was confined to the grade 12 students and teachers in seven rural and one urban community in which both public and Roman Catholic separate schools are operated from grades one through twelve. Respondents consisted of 354 separate and 583 public school grade 12 students, together with sixty and fifty-seven teachers from each school system respectively.

Data Collection and Analysis

Three instruments were used in the study to collect the necessary data: the Rokeach Value Survey, a Semantic Differential, and a Personal Information Sheet. The questionnaires were delivered directly to the schools, and a brief explanation of administration procedures was given to each teacher involved in administering the instruments to the students. Students answered the three questionnaires during a regular class period, and submitted them to the supervising teacher in a sealed envelope upon completion. Grade 12 teachers in each school were also invited to answer the questionnaires on a voluntary basis. The completed questionnaires were then returned to the researcher.

The responses from the questionnaires were recorded on Data Punching Forms, after which they were transferred to computer cards. The median scores from the Value Survey and the mean scores from the Semantic Differential were then compiled. Next, respondents were divided into a number of subgroups, including public and separate school students, churchgoers and nonchurchgoers, nonchurchgoers only in public and separate schools, males and females, urban and rural students, high and low socio-economic status students, and public and separate school teachers. The Median Test was then used to test statistical differences in value systems between subgroups for moral values, competence values, and four terminal values, while the t Test was used to compare subgroup attitudes toward the seven concepts used in the Semantic Differential.

SUMMARY OF FINDINGS

A number of important findings were derived from the study with regard to the values and attitudes of public and separate school students.

(1) Some differences were found to exist when the value systems of public and separate school students were compared. The latter valued "Salvation," "Forgiving," and "Responsible" more highly than their public school counterparts. Public school students, in turn, ranked "Clean" and "A world of beauty" significantly higher.

When church attendance was controlled, however, and nonchurchgoers only from both systems were compared, differences in value systems were relatively minor. Separate school students ranked "Family security" and "Salvation" significantly higher, and "Clean" significantly lower than did public school students.

(2) The similarities in value systems between public and separate school students were more striking than the differences. Both subgroups ranked "Freedom," "Happiness," and "True Friendship," among the terminal values, and "Honest," "Loving," and "Responsible," among the instrumental values, as the most important to them. Both subgroups also gave the lowest rankings to the same terminal values--"Salvation," "National security," and "Social recognition"--and to the same instrumental values--"Obedient" and "Clean."

(3) There were major differences in value systems between churchgoers and nonchurchgoers, regardless of school system attended. Churchgoers ranked the religious values "Forgiving" and "Salvation," as well as the moral values "Honest" and "Obedient," higher than nonchurchgoers.

They also valued "Inner harmony," "Wisdom," and "Family security" more, and were less concerned with "A comfortable life," "An exciting life," "Pleasure," "Broadminded," "Imaginative," and "Independent." In all, these two subgroups differed on ten terminal and on six instrumental values.

(4) Major differences in value systems were also found between male and female students in public and in separate schools. Generally, females ranked the moral values higher and the competence values lower than did males. They also valued "A world at peace," "Inner harmony," "Mature love," and "Equality" more, while finding "A comfortable life," "An exciting life," "Happiness," and "Pleasure" less important.

Males and females were statistically different for a total of twenty-three of the thirty-six values measured in the Value Survey.

(5) Although some differences in value systems were found between urban and rural students, and between high and low socio-economic status students, these differences were not as great as those between males and females, and between churchgoers and nonchurchgoers.

(6) A number of significant differences were found between teachers and students, both in public and in separate schools. However, these differences were fewer than those that might logically be expected on the basis of the age gap between these subgroups.

(7) Major differences were found when the attitudes of public and separate school students toward the five religious and the two social concepts were compared. These differences were statistically significant at the .01 level for all seven concepts, with separate school students being more positive toward "God," "Prayer," "Religion," "Charity," and "Church," and more negative toward "Abortion" and "Divorce."

(8) As with values, church attendance was found to be strongly related to attitudes toward the religious and social concepts. Churchgoers differed significantly from nonchurchgoers on all seven concepts, always in the direction intuitively expected.

(9) Unlike values, the differences in attitudes between public and separate school students tended to persist when nonchurchgoers only were compared. Separate school nonchurchgoers were significantly more positive toward "God" and "Charity," and significantly more negative toward "Abortion" than public school students. Moreover, although the differences were not statistically significant, separate school nonchurchgoers had higher mean scores on the three other religious concepts, and a lower mean score on "Divorce."

(10) Significant differences in attitudes between male and female students were identified for all seven concepts tested, with females being more positive toward the five religious concepts and more negative toward

"Abortion" and "Divorce." These differences disappeared almost entirely, however, when male and female teachers were compared.

(11) Urban and rural students showed significant differences on five of the seven concepts tested. Rural students viewed "God," "Prayer," "Religion," and "Church" more positively than urban students. However, they were also less negative toward "Abortion." This represented a departure from the findings for other subgroups, for which more positive attitudes toward the religious concepts were always identified with more negative attitudes toward "Abortion" and "Divorce."

(12) Very few differences in attitudes were found between high and low socio-economic status students. Low SES students were more positive toward "God." None of the other concepts was statistically different.

(13) Differences in attitudes between separate school students and their teachers were minimal, with only "Prayer" being statistically significant. When public school students and their teachers were compared, however, attitudes toward three of the seven concepts--"Prayer," "Religion," and "Church"--were identified as statistically different.

Other Findings

A number of other findings, not directly related to the specific hypotheses tested, were identified.

(1) There was a significant difference between public and separate schools in the percentage of students who attend church regularly. More than 77 per cent of all separate school students reported attending church once a month or more, compared with only 24.4 per cent of public school students.

(2) No significant difference was found in the proportion of rural and urban students who attend church on a regular basis.

(3) Generally, both public and separate school students held positive attitudes toward the five religious concepts, and negative attitudes toward "Abortion" and "Divorce." Separate school students were far more extreme in their views, however. As well, a greater proportion of public school students reported neutral views toward the religious concepts, and neutral or positive views toward "Abortion" and "Divorce."

CONCLUSIONS

The following conclusions were derived from the study:

1. There is a relationship between student values and attendance in a separate school, and a stronger relationship between student attitudes and attendance in a separate school. This conclusion was supported by the fact that some differences between separate and public

school students tended to persist even when variables other than type of school attended were taken into consideration. Similarities in values and attitudes between separate school teachers and their students also supported the conclusion.

This study assumed that the personal experiences which the individual undergoes in his cultural and social milieu are instrumental in determining the values that he eventually internalizes. These determinants were assumed to include the following: social class, school, church, peer groups, cultural background, and the mass media. The school was deemed to be a determinant to the extent that emphasis is placed on certain values and that teachers become models with whom students may identify. However, since many of the individual's values are already formed by the time he enters school, the school was perceived to be less important than such other factors as the home.

The relationship between values and attendance in a separate school found in this study lent support to the theory presented, in that although a relationship does exist, it is not as strong as that found between values and church attendance, and between values and sex.

Furthermore, although attitudes were not meant to be the central focus of this study, the correlations found between attitudes toward seven religious and social concepts and certain clusters of values supported Reich and Adcock's belief that values and attitudes are acquired in similar ways (Reich and Adcock, 1976:39-49). That the relationship between attitudes and school attendance was stronger than that between values and school attendance may be attributed to two reasons: (1) Values occupy a more central position in the individual's personal makeup, and as such are more difficult to change; and (2) the measurement of values is still in an early stage of development and the Rokeach Value Survey may not be sensitive enough to identify all differences in the more general realm of values.

(2) Separate school students hold very positive attitudes toward religious concepts and very negative attitudes toward "Abortion" and "Divorce." They also tend to consider moral values as more important than competence values.

Results showed that separate school students were significantly more positive toward "God," "Prayer," "Religion," "Charity," and "Church," and significantly more negative toward "Abortion" and "Divorce" than were public school students. Separate school students also ranked the moral values "Honest," "Responsible," "Loving," and "Forgiving" higher than any of the competence values.

(3) No evidence was found in the study to indicate that there is a significant shift away from moral values.

A comparison with the findings of the Rokeach studies (1973) showed no definite trend among high school students then and now. Alberta students valued "Loving" and "Honest" more highly than the Rokeach subjects, while valuing "Clean" and "Obedient" less. The most significant changes were for "A world at peace" and "National security," which were valued more highly by the Rokeach subjects, and "True friendship," which was valued more highly by Alberta students.

The similarities in the ranking of moral values by students and teachers also tended to counter any evidence of a shift away from moral values.

These findings may suggest that the mass media, with their liberal portrayal of the new morality, are not influencing the values and attitudes of students to the extent that has been presumed. They may also be an indication of the enduring quality of early influences within the home and the family.

(4) Although attendance in separate schools is related to student values and attitudes, there are other factors which are more closely related to these values and attitudes.

Church attendance in particular was found to be strongly related to both values and attitudes. Regardless of type of school attended, churchgoers consistently ranked the moral values higher than nonchurchgoers. They were also more positive toward the five religious concepts and more negative toward "Divorce" and "Abortion."

In this study, church attendance was assumed to be closely associated with home influence and/or subcultural societies. The initial experiences of the individual, which centre around the family, were assumed to have an enduring quality and to remain strong as the individual interacts with other environments. These assumptions were supported by the very real relationship between church attendance and student values and attitudes--a relationship which was as strong or even stronger among students attending public schools. This latter finding may reflect the presence of regional clusters of fundamentalist Protestant church groups in Alberta, particularly in certain rural areas which were included in the study.

A strong relationship between values and attitudes and sex was also determined. Females ranked the moral values higher than males, while considering such values as "Pleasure," "A comfortable life," "An exciting life," and "Social recognition" less important. These findings were not surprising in light of the role that is still widely expected of the female in many traditional western family environments, and were considered to further support the assumption of the enduring influence of family and culture on student values.

(5) The relatively minimal differences found in this study between high and low socio-economic status students may be attributed to two factors: (1) In an economically prosperous province such as Alberta, the extremes of poverty may not have been present in the sample used, particularly in comparison to the Rokeach studies (1973), in which a large representation of very low income

ethnic and racial groups was included. (2) A more plausible reason may be the choice of instruments used to determine socio-economic status. The use of a dichotomous measure for which there is a cut-off point below which students were considered low SES and above which they were considered high SES may have blurred the distinction between the two subgroups. Moreover, the Blishen Scale rates all students from farm family as low SES, a fact which does not take into consideration either the considerable income or the education level of many of the established farmers in rural Alberta today.

(6) Finally, if a major objective of separate schools in Alberta is the promotion of Christian values and attitudes, considerable evidence was found in this study to support the position that separate schools are meeting with success in achieving that objective.

IMPLICATIONS FOR EDUCATIONAL ADMINISTRATORS

The following implications were perceived for educational administrators in Alberta Separate Schools:

(1) Since there appears to be a close correla-

tion between church attendance and the Christian values and attitudes toward which separate schools strive, educational administrators in separate schools should consider regular religious practice as an important criterion in staff selection. However, because separate schools wish to assist students in developing a hierarchy of values that is consistent with the teachings of the Catholic faith, it is logical to assume that preference in filling teaching positions should be given to "practicing" Catholics.

The close correlation between church attendance and Christian values and attitudes suggests also that a renewed emphasis on the importance of regular religious practice for students should be promoted by educational administrators.

(2) The similarities in values and attitudes between teachers and students suggest that the transmittal of values may be related to the personnel teaching in the school. This further emphasizes the importance of staff selection as an important criterion for the achievement of the specific value-related objectives of the separate school.

(3) If the values and attitudes, and perhaps most important, the behaviour of the teacher have an impact on

students, educational administrators should take very seriously the question of professional development of staff as a means of imparting a distinctive characteristic to Catholic schools. Special religious retreats, incentive for the pursuit of further religious studies, participation in Christian education groups, and membership in such organizations as the Religious Studies and Moral Education Council of the Alberta Teachers' Association should be encouraged and promoted as potential means of influencing teacher values and attitudes in the desired direction.

(4) If differences in values and attitudes of students in separate schools do exist, and if these differences are in a favourable direction, separate schools should consider carefully the reasons for these differences and try to determine means of promoting the activities that have created and fostered these differences.

(5) The impact of church attendance, and hence by inference of home influence, implies that separate schools should try to foster greater understanding between the home and the school of the purposes of Catholic education and the means of achieving its goals. A determined emphasis on adult education should be given priority in order to strengthen the link between the home and the school, and to promote a common interpretation of the aims and objectives of Catholic education.

(6) The findings are of sufficient importance that administrators and teachers in separate and in public

schools should have access to them. Further, the findings should be disseminated to parents as well, who may then wish to make choices regarding school systems for their children, or make recommendations to their own school officials regarding existing programs.

SUGGESTIONS FOR FURTHER RESEARCH

(1) The findings of this study suggest that further research is needed on the impact of both the methodological approach and the climate of the school on student attitudes and values. Such a study, however, to be valid, would have to look beyond the stated methodological approaches and the stated goals of the school, and examine the "hidden" curriculum--the behaviours that are rewarded in the school, the categorization of students, and the conditions of living with one another that are created in the school.

(2) The fact that many Catholic students in Alberta attend public schools affords an opportunity to compare the values and attitudes of Catholics attending separate schools with those of Catholics attending public schools. Such research could add valuable information to the question of separate school impact on student values.

(3) Further research in other denominational and private religious schools in Alberta through use of the same instruments is warranted to determine their degree of success in instilling certain values and attitudes in their students. Such studies should also be extended to other

provinces where funding of denominational and parochial schools varies considerably and where the administration of schools is often governed by the Church rather than by elected trustees. Comparisons could then be made which would prove useful in judging the merit of various systems in values education.

(4) Comparisons with the Rokeach studies (1973) and the Feather studies (1975) suggest that the moral and competence values have not shifted a great deal among high school students. Replication of this study in five or ten years is warranted to give more accurate information on trends that may be developing in value systems and in attitudes toward religious and social concepts.

(5) Research comparing attitudes of students in public and in separate schools toward concepts that are not specifically taught in a directional manner in separate schools but that have broad social implications would be very useful. For example, student attitudes toward poverty, work, issues of social justice, and the like could be examined.

(6) One of the weaknesses of the Value Survey is that it is ipsative, and as such provides information about the order of importance of values, but not about the intensity with which a value is accepted and pursued. There is a need to delve more deeply into the value systems of students by developing field approaches to examine real-life situations, and other intensive approaches which

would examine the reasons for a student's response to value questions, thus minimizing assumptions about the manner in which values are organized and used by the student.

(7) Finally, with respect to the Value Survey itself, further investigation is warranted to try and determine the degree of consistency with which respondents interpret the words or phrases used as values, and the accompanying definitions. What meaning does each respondent assign to "Salvation," for example? What effect does defining "Imaginative" as "daring," "Helpful" as "working for the welfare of others," and "Clean" as "neat" or "tidy" have on the ranking of these particular values? Some means of accounting for discrepancies between the intended message and the one actually received by the respondent is required.

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APPENDICES

APPENDIX A

VALUE SURVEY

BIRTH DATE__________________SEX: MALE__________FEMALE__________

CITY and STATE OF BIRTH______________________________

NAME (FILL IN ONLY IF REQUESTED)______________________________

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HALGREN TESTS
873 PERSIMMON AVE.
SUNNYVALE, CALIFORNIA 94087

INSTRUCTIONS

On the next page are 18 values listed in alphabetical order. Your task is to arrange them in order of their importance to YOU, as guiding principles in YOUR life. Each value is printed on a gummed label which can be easily peeled off and pasted in the boxes on the left-hand side of the page.

Study the list carefully and pick out the one value which is the most important for you. Peel it off and paste it in Box 1 on the left.

Then pick out the value which is second most important for you. Peel it off and paste it in Box 2. Then do the same for each of the remaining values. The value which is least important goes in Box 18.

Work slowly and think carefully. If you change your mind, feel free to change your answers. The labels peel off easily and can be moved from place to place. The end result should truly show how you really feel.

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A COMFORTABLE LIFE
(a prosperous life)

AN EXCITING LIFE
(a stimulating, active life)

A SENSE OF ACCOMPLISHMENT
(lasting contribution)

A WORLD AT PEACE
(free of war and conflict)

A WORLD OF BEAUTY
(beauty of nature and the arts)

EQUALITY (brotherhood,
equal opportunity for all)

FAMILY SECURITY
(taking care of loved ones)

FREEDOM
(independence, free choice)

HAPPINESS
(contentedness)

INNER HARMONY
(freedom from inner conflict)

MATURE LOVE
(sexual and spiritual intimacy)

NATIONAL SECURITY
(protection from attack)

PLEASURE
(an enjoyable, leisurely life)

SALVATION
(saved, eternal life)

SELF-RESPECT
(self-esteem)

SOCIAL RECOGNITION
(respect, admiration)

TRUE FRIENDSHIP
(close companionship)

WISDOM
(a mature understanding of life)

WHEN YOU HAVE FINISHED, GO TO THE NEXT PAGE.

Below is another list of 18 values. Arrange them in order of importance, the same as before.

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AMBITIOUS	(hard-working, aspiring)
BROADMINDED	(open-minded)
CAPABLE	(competent, effective)
CHEERFUL	(lighthearted, joyful)
CLEAN	(neat, tidy)
COURAGEOUS	(standing up for your beliefs)
FORGIVING	(willing to pardon others)
HELPFUL	(working for the welfare of others)
HONEST	(sincere, truthful)
IMAGINATIVE	(daring, creative)
INDEPENDENT	(self-reliant, self-sufficient)
INTELLECTUAL	(intelligent, reflective)
LOGICAL	(consistent, rational)
LOVING	(affectionate, tender)
OBEDIENT	(dutiful, respectful)
POLITE	(courteous, well-mannered)
RESPONSIBLE	(dependable, reliable)
SELF-CONTROLLED	(restrained, self-disciplined)

APPENDIX B

SECTION II

The purpose of this test is to determine the meanings of certain words by having you measure them on a scale of opposite adjectives. At the top of each half-page, you will see a word in capital letters, followed by a scale of adjectives. You will be asked to rate the word in the scale like this:

1. If you feel the meaning of the word is very closely related to one end of the scale, make a check mark, like this:

   fair: ✓: ___: ___: ___: ___: ___: ___: unfair

   fair: ___: ___: ___: ___: ___: ___: ✓: unfair

2. If you feel the meaning of the word is fairly closely related to one end of the scale, make a mark like this:

   beautiful: ___: ✓: ___: ___: ___: ___: ___: ugly

   beautiful: ___: ___: ___: ___: ___: ✓: ___: ugly

3. If the meaning of the word seems only slightly related to either end of the scale, mark:

   good: ___: ___: ✓: ___: ___: ___: ___: bad

   good: ___: ___: ___: ___: ✓: ___: ___: bad

4. If you think the word is neutral on the scale, equally related to either end, or if the word is completely unrelated to the scale, then mark:

   strong: ___: ___: ___: ✓: ___: ___: ___: weak

5. Be sure you check every scale for each word.

6. Never put more than a single check mark on a single scale.

7. IMPORTANT

   Place the check mark in the middle of the spaces.

   This   Not This

   ✓: ___: ___: ___: ___: ___:✓___:

GOD

useful: ___: ___: ___: ___: ___: ___: ___: useless

cruel: ___: ___: ___: ___: ___: ___: ___: kind

right: ___: ___: ___: ___: ___: ___: ___: wrong

happy: ___: ___: ___: ___: ___: ___: ___: sad

selfish: ___: ___: ___: ___: ___: ___: ___: unselfish

good: ___: ___: ___: ___: ___: ___: ___: bad

unfriendly: ___: ___: ___: ___: ___: ___: ___: friendly

meaningless: ___: ___: ___: ___: ___: ___: ___: meaningful

positive: ___: ___: ___: ___: ___: ___: ___: negative

……

PRAYER

useful: ___: ___: ___: ___: ___: ___: ___: useless

kind: ___: ___: ___: ___: ___: ___: ___: cruel

wrong: ___: ___: ___: ___: ___: ___: ___: right

sad: ___: ___: ___: ___: ___: ___: ___: happy

unselfish: ___: ___: ___: ___: ___: ___: ___: selfish

bad: ___: ___: ___: ___: ___: ___: ___: good

friendly: ___: ___: ___: ___: ___: ___: ___: unfriendly

meaningful: ___: ___: ___: ___: ___: ___: ___: meaningless

negative: ___: ___: ___: ___: ___: ___: ___: positive

DIVORCE

useless: ___: ___: ___: ___: ___: ___: ___: useful

cruel: ___: ___: ___: ___: ___: ___: ___: kind

right: ___: ___: ___: ___: ___: ___: ___: wrong

happy: ___: ___: ___: ___: ___: ___: ___: sad

unselfish: ___: ___: ___: ___: ___: ___: ___: selfish

good: ___: ___: ___: ___: ___: ___: ___: bad

unfriendly: ___: ___: ___: ___: ___: ___: ___: friendly

meaningless: ___: ___: ___: ___: ___: ___: ___: meaningful

positive: ___: ___: ___: ___: ___: ___: ___: negative

……………………………………

RELIGION

useless: ___: ___: ___: ___: ___: ___: ___: useful

kind: ___: ___: ___: ___: ___: ___: ___: cruel

right: ___: ___: ___: ___: ___: ___: ___: wrong

sad: ___: ___: ___: ___: ___: ___: ___: happy

selfish: ___: ___: ___: ___: ___: ___: ___: unselfish

good: ___: ___: ___: ___: ___: ___: ___: bad

unfriendly: ___: ___: ___: ___: ___: ___: ___: friendly

meaningful: ___: ___: ___: ___: ___: ___: ___: meaningless

positive: ___: ___: ___: ___: ___: ___: ___: negative

CHARITY

useful: ___: ___: ___: ___: ___: ___: ___: useless

kind: ___: ___: ___: ___: ___: ___: ___: cruel

wrong: ___: ___: ___: ___: ___: ___: ___: right

sad: ___: ___: ___: ___: ___: ___: ___: happy

unselfish: ___: ___: ___: ___: ___: ___: ___: selfish

good: ___: ___: ___: ___: ___: ___: ___: bad

friendly: ___: ___: ___: ___: ___: ___: ___: unfriendly

meaningless: ___: ___: ___: ___: ___: ___: ___: meaningful

negative: ___: ___: ___: ___: ___: ___: ___: positive

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CHURCH

useless: ___: ___: ___: ___: ___: ___: ___: useful

cruel: ___: ___: ___: ___: ___: ___: ___: kind

wrong: ___: ___: ___: ___: ___: ___: ___: right

happy: ___: ___: ___: ___: ___: ___: ___: sad

selfish: ___: ___: ___: ___: ___: ___: ___: unselfish

good: ___: ___: ___: ___: ___: ___: ___: bad

friendly: ___: ___: ___: ___: ___: ___: ___: unfriendly

meaningful: ___: ___: ___: ___: ___: ___: ___: meaningless

positive: ___: ___: ___: ___: ___: ___: ___: negative

ABORTION

useful: ___: ___: ___: ___: ___: ___: ___: useless

kind: ___: ___: ___: ___: ___: ___: ___: cruel

right: ___: ___: ___: ___: ___: ___: ___: wrong

sad: ___: ___: ___: ___: ___: ___: ___: happy

selfish: ___: ___: ___: ___: ___: ___: ___: unselfish

good: ___: ___: ___: ___: ___: ___: ___: bad

unfriendly: ___: ___: ___: ___: ___: ___: ___: friendly

meaningful: ___: ___: ___: ___: ___: ___: ___: meaningless

negative: ___: ___: ___: ___: ___: ___: ___: positive

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APPENDIX C

SECTION I

STUDENT PERSONAL INFORMATION SHEET

For each question, kindly circle the letter corresponding to the correct answer.

1. What type of school do you attend?

   A. Public
   B. Roman Catholic Separate

2. How often do you go to church?

   A. Never, or almost never;
   B. Once a month or less;
   C. More than once a month, but less than once a week;
   D. About once a week;
   E. More than once a week.

3. How often does your father go to church?

   A. Never, or almost never;
   B. Once a month or less;
   C. About once a week;
   D. More than once a week;
   E. I do not live with my father.

4. How often does your mother go to church?

   A. Never, or amost never;
   B. Once a month or less;
   C. About once a week;
   D. More than once a week;
   E. I do not live with my mother.

5. How long have you attended the type of schools (Public or Roman Catholic separate) indicated in (1) above?

   A. Less than one year;
   B. One to three years;
   C. More than three years.

6. How long have you lived in your present community?

   A. Less than one year;
   B. One to three years;
   C. More than three years.

7. Which of the following best describes the community you live in?

   A. Rural or farming;
   B. Village or town;
   C. City.

8. Prior to moving to your present community, in what kind of community did you live?

   A. Rural or farming;
   B. Village or town;
   C. City;
   D. Always lived in same community.

9. What is your father's occupation? ____________________

   Please describe: ______________________________

10. How much formal education does your father have?

    A. Grade nine or less;
    B. Some high school education;
    C. Completed high school;
    D. Some university or post-secondary education;
    E. One university degree or more.

11. What is your father's annual income?

    A. Less than $10,000;
    B. $10,000 to $15,000;
    C. $15,000 to $20,000;
    D. More than $20,000.

APPENDIX D

TABLE 40

TERMINAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 STUDENTS IN PUBLIC AND SEPARATE SCHOOLS

TERMINAL VALUES	SEPARATE SCHOOLS	PUBLIC SCHOOLS	P Median Test
	N = 325	N = 511	
A comfortable life	11.2 (13)	10.9 (13)	
An exciting life	11.0 (12)	10.3 (12)	
A sense of accomplishment	9.3 (11)	8.9 (9)	
A world at peace	7.2 (6)	8.6 (7)	
A world of beauty	13.2 (15)	12.4 (15)	.05
Equality	9.2 (10)	10.0 (11)	
Family security	6.7 (4)	7.5 (4)	
Freedom	5.9 (3)	5.1 (1)	
Happiness	5.8 (2)	5.2 (2)	
Inner harmony	8.9 (9)	9.7 (10)	
Mature love	8.8 (8)	8.7 (8)	
National security	16.0 (18)	15.5 (17)	
Pleasure	12.6 (14)	11.5 (14)	
Salvation	14.5 (17)	16.7 (18)	.01
Self-respect	7.3 (7)	7.6 (5)	
Social recognition	14.0 (16)	13.7 (16)	
True friendship	5.5 (1)	5.6 (3)	
Wisdom	7.2 (5)	8.0 (6)	

TABLE 41

INSTRUMENTAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 STUDENTS IN PUBLIC AND SEPARATE SCHOOLS

INSTRUMENTAL VALUES	SEPARATE SCHOOLS	PUBLIC SCHOOLS	P Median Test
	N = 325	N = 511	
Ambitious	7.5 (5)	7.5 (4)	
Broadminded	8.5 (6)	7.8 (5)	
Capable	10.9 (12)	10.3 (12)	
Cheerful	8.7 (7)	8.5 (6)	
Clean	15.1 (18)	12.6 (16)	.01
Courageous	10.2 (11)	10.0 (11)	
Forgiving	7.3 (4)	8.7 (7)	.05
Helpful	9.7 (10)	9.2 (9)	
Honest	3.3 (1)	2.8 (1)	
Imaginative	13.6 (16)	13.0 (17)	
Independent	8.8 (8)	9.0 (8)	
Intellectual	11.7 (14)	12.1 (14)	
Logical	12.0 (15)	12.5 (15)	
Loving	5.5 (3)	5.5 (2)	
Obedient	14.6 (17)	14.9 (18)	
Polite	11.2 (13)	11.1 (13)	
Responsible	5.0 (2)	6.0 (3)	.01
Self-controlled	9.1 (9)	9.5 (10)	

TABLE 42

TERMINAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 CHURCHGOERS AND NONCHURCHGOERS IN PUBLIC AND SEPARATE SCHOOLS

TERMINAL VALUES	CHURCHGOERS	NON-CHURCHGOERS	P Median Test
	N = 364	N = 449	
A comfortable life	11.8 (12)	10.3 (13)	.05
An exciting life	11.9 (13)	9.1 (9)	.01
A sense of accomplishment	9.4 (10)	8.8 (8)	
A world at peace	7.4 (7)	9.2 (10)	.05
A world of beauty	12.8 (15)	12.7 (15)	
Equality	9.6 (11)	10.0 (11)	
Family security	6.5 (4)	7.7 (5)	.05
Freedom	6.2 (3)	4.6 (1)	.01
Happiness	5.8 (2)	5.1 (2)	
Inner harmony	8.5 (8)	10.1 (12)	.05
Mature love	9.3 (9)	8.4 (6.5)	.05
National security	16.0 (18)	15.4 (17)	
Pleasure	13.0 (16)	10.5 (14)	.01
Salvation	12.3 (14)	17.4 (18)	.01
Self-respect	7.4 (6)	7.4 (4)	
Social recognition	14.3 (17)	13.4 (16)	
True friendship	5.6 (1)	5.4 (3)	
Wisdom	7.2 (5)	8.4 (6.5)	.05

TABLE 43

INSTRUMENTAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 CHURCHGOERS AND NONCHURCHGOERS IN PUBLIC AND SEPARATE SCHOOLS

INSTRUMENTAL VALUES	CHURCHGOERS	NON-CHURCHGOERS	p Median Test
	N = 364	N = 449	
Ambitious	7.8 (5)	7.3 (4)	
Broadminded	9.1 (7)	7.4 (5)	.01
Capable	10.8 (12)	10.3 (12)	
Cheerful	8.6 (6)	8.3 (7)	
Clean	13.8 (16)	13.1 (17)	
Courageous	10.2 (10)	10.0 (11)	
Forgiving	6.7 (4)	9.4 (9)	.01
Helpful	9.4 (9)	9.3 (8)	
Honest	2.8 (1)	3.4 (1)	.05
Imaginative	14.0 (17)	12.4 (15)	.05
Independent	10.2 (11)	8.1 (6)	.01
Intellectual	11.9 (14)	12.0 (14)	
Logical	12.4 (15)	12.5 (16)	
Loving	5.3 (3)	5.5 (2)	
Obedient	14.1 (18)	15.1 (18)	.05
Polite	11.1 (13)	11.0 (13)	
Responsible	5.2 (2)	5.9 (3)	
Self-controlled	9.2 (8)	9.5 (10)	

TABLE 44

TERMINAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 NONCHURCHGOERS IN PUBLIC AND SEPARATE SCHOOLS

TERMINAL VALUES	PUBLIC SCHOOLS	SEPARATE SCHOOLS	p Median Test
	N = 338	N = 64	
A comfortable life	10.7 (14)	9.8 (11)	
An exciting life	9.0 (9)	10.1 (13)	
A sense of accomplishment	8.6 (8)	8.8 (8)	
A world at peace	9.4 (10)	9.5 (10)	
A world of beauty	12.6 (15)	13.2 (15)	
Equality	9.9 (11)	10.0 (12)	
Family security	8.1 (5)	5.7 (4)	.05
Freedom	4.6 (1)	4.3 (2)	
Happiness	5.2 (2)	5.5 (3)	
Inner harmony	10.1 (12)	9.0 (9)	
Mature love	8.3 (7)	7.9 (6)	
National security	15.2 (17)	16.5 (17)	
Pleasure	10.5 (13)	10.8 (14)	
Salvation	17.6 (18)	16.9 (18)	.05
Self-respect	7.2 (4)	8.2 (7)	
Social recognition	13.5 (16)	13.5 (16)	
True friendship	5.4 (3)	4.2 (1)	
Wisdom	8.3 (6)	7.5 (5)	

TABLE 45

INSTRUMENTAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 NONCHURCHGOERS IN PUBLIC AND SEPARATE SCHOOLS

INSTRUMENTAL VALUES	PUBLIC SCHOOLS	SEPARATE SCHOOLS	P Median Test
	N = 338	N = 64	
Ambitious	7.0 (4)	8.0 (6.5)	
Broadminded	7.2 (5)	8.0 (6.5)	
Capable	9.9 (12)	10.9 (13)	
Cheerful	8.7 (7)	7.9 (5)	
Clean	12.7 (17)	15.4 (18)	.05
Courageous	9.8 (11)	10.6 (12)	
Forgiving	9.4 (9)	8.8 (8)	
Helpful	9.4 (10)	8.9 (9)	
Honest	3.3 (1)	3.6 (1)	
Imaginative	12.3 (16)	10.4 (11)	
Independent	8.3 (6)	7.6 (4)	
Intellectual	12.0 (14)	12.3 (15)	
Logical	12.2 (15)	13.3 (16)	
Loving	5.6 (2)	5.0 (2.5)	
Obedient	15.2 (18)	15.1 (17)	
Polite	11.2 (13)	11.4 (14)	
Responsible	6.2 (3)	5.0 (2.5)	
Self-controlled	9.3 (8)	10.3 (10)	

TABLE 46

TERMINAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 MALE AND FEMALE STUDENTS IN PUBLIC AND SEPARATE SCHOOLS

TERMINAL VALUES	MALE STUDENTS	FEMALE STUDENTS	P Median Test
	N = 397	N = 440	
A comfortable life	8.4 (7)	12.6 (14)	.01
An exciting life	8.5 (9)	12.3 (13)	.01
A sense of accomplishment	8.8 (10)	9.4 (10)	
A world at peace	10.6 (12)	6.7 (6)	.01
A world of beauty	13.4 (16)	12.2 (12)	.01
Equality	11.9 (14)	8.1 (9)	.01
Family security	7.3 (4)	6.6 (4)	
Freedom	5.1 (2)	5.4 (1)	
Happiness	5.05 (1)	6.0 (3)	.05
Inner harmony	10.9 (13)	8.0 (8)	.01
Mature love	7.7 (5)	10.1 (11)	.01
National security	15.9 (17)	15.6 (17)	
Pleasure	10.1 (11)	13.2 (15)	.01
Salvation	16.2 (18)	15.8 (18)	
Self-respect	8.2 (6)	6.7 (5)	.01
Social recognition	12.5 (15)	14.6 (16)	.01
True friendship	5.5 (3)	5.5 (2)	
Wisdom	8.45 (8)	7.3 (7)	

TABLE 47

INSTRUMENTAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 MALE AND FEMALE STUDENTS IN PUBLIC AND SEPARATE SCHOOLS

INSTRUMENTAL VALUES	MALE STUDENTS	FEMALE STUDENTS	p Median Test
	N = 397	N = 440	
Ambitious	5.8 (3)	8.5 (8)	.01
Broadminded	8.4 (5)	8.1 (6)	
Capable	9.80 (9)	11.2 (13)	.01
Cheerful	10.3 (11)	7.4 (5)	.01
Clean	13.6 (17)	13.7 (16)	
Courageous	9.1 (8)	10.8 (12)	.01
Forgiving	9.81 (10)	6.6 (4)	.01
Helpful	10.8 (12)	8.2 (7)	.01
Honest	4.4 (1)	2.2 (1)	.01
Imaginative	13.0 (16)	13.9 (17)	
Independent	9.0 (7)	9.0 (9)	
Intellectual	11.0 (13)	12.8 (14)	.05
Logical	11.2 (14)	13.5 (15)	.01
Loving	6.2 (4)	5.0 (2)	.01
Obedient	14.6 (18)	14.7 (18)	
Polite	11.4 (15)	10.4 (11)	.05
Responsible	5.5 (2)	5.4 (3)	
Self-controlled	8.7 (6)	10.1 (10)	.05

TABLE 48

TERMINAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 RURAL AND URBAN STUDENTS IN PUBLIC AND SEPARATE SCHOOLS

TERMINAL VALUES	RURAL STUDENTS	URBAN STUDENTS	p Median Test
	N = 623	N = 279	
A comforting life	11.0 (13)	10.4 (13)	
An exciting life	10.5 (12)	10.1 (12)	
A sense of accomplishment	9.0 (8)	9.2 (10)	
A world at peace	8.02 (7)	8.5 (8)	
A world of beauty	12.9 (15)	12.6 (15)	
Equality	9.6 (11)	9.9 (11)	
Family security	7.0 (4)	7.4 (4)	
Freedom	5.39 (2)	5.3 (3)	
Happiness	5.38 (1)	5.1 (2)	
Inner harmony	9.6 (10)	9.0 (9)	
Mature love	9.1 (9)	8.2 (7)	
National security	15.5 (17)	16.0 (17)	
Pleasure	11.9 (14)	11.3 (14)	
Salvation	15.7 (18)	16.9 (18)	.01
Self-respect	7.4 (5)	7.7 (6)	
Social recognition	13.5 (16)	14.4 (16)	
True friendship	5.8 (3)	5.0 (1)	
Wisdom	8.01 (6)	7.6 (5)	

TABLE 49

INSTRUMENTAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 RURAL AND URBAN STUDENTS IN PUBLIC AND SEPARATE SCHOOLS

INSTRUMENTAL VALUES	RURAL STUDENTS	URBAN STUDENTS	P Median Test
	N = 623	N = 279	
Ambitious	6.9 (4)	9.0 (10)	.01
Broadminded	8.4 (6)	7.3 (4)	
Capable	10.3 (12)	10.9 (12)	
Cheerful	8.6 (7)	8.8 (8)	
Clean	12.9 (16)	14.6 (17)	.01
Courageous	10.3 (11)	10.9 (12)	
Forgiving	8.4 (5)	8.0 (5)	
Helpful	9.6 (9)	8.9 (9)	
Honest	2.7 (1)	3.5 (1)	
Imaginative	14.1 (18)	11.6 (13)	.01
Independent	9.1 (8)	8.5 (6)	
Intellectual	12.1 (14)	11.7 (14)	
Logical	12.3 (15)	12.5 (16)	
Loving	5.9 (3)	4.9 (2)	.05
Obedient	14.0 (17)	15.8 (18)	.01
Polite	10.7 (13)	11.8 (15)	.05
Responsible	5.5 (2)	5.5 (3)	
Self-controlled	9.7 (10)	8.6 (10)	

TABLE 50

TERMINAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR HIGH AND LOW SOCIO-ECONOMIC STATUS GRADE 12 STUDENTS IN PUBLIC AND SEPARATE SCHOOLS

TERMINAL VALUES	HIGH SES STUDENTS	LOW SES STUDENTS	p Median Test
	N = 275	N = 590	
A comfortable life	11.6 (13)	10.6 (13)	
An exciting life	9.7 (11)	10.5 (12)	
A sense of accomplishment	8.5 (8)	9.1 (9)	
A world at peace	8.5 (7)	8.1 (6)	
A world of beauty	12.3 (15)	13.1 (15)	
Equality	10.5 (12)	9.7 (10)	
Family security	7.7 (6)	6.9 (4)	
Freedom	4.9 (1)	5.3 (2)	
Happiness	5.5 (2)	5.2 (1)	
Inner harmony	8.8 (9)	10.0 (11)	.05
Mature love	8.8 (10)	8.8 (8)	
National security	15.6 (17)	15.7 (17)	
Pleasure	11.8 (14)	11.7 (14)	
Salvation	16.6 (18)	15.9 (18)	.05
Self-respect	7.6 (4)	7.4 (5)	
Social recognition	14.1 (16)	13.7 (16)	
True friendship	5.7 (3)	5.4 (3)	
Wisdom	7.5 (5)	8.2 (7)	

TABLE 51

INSTRUMENTAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR HIGH AND LOW SOCIO-ECONOMIC STATUS GRADE 12 STUDENTS IN PUBLIC AND SEPARATE SCHOOLS

INSTRUMENTAL VALUES	HIGH SES STUDENTS	LOW SES STUDENTS	p Median Test
	N = 275	N = 590	
Ambitious	7.9 (5)	7.3 (4)	
Broadminded	7.5 (4)	8.3 (5)	
Capable	10.0 (11)	10.8 (13)	
Cheerful	9.1 (8)	8.5 (7)	
Clean	14.6 (17)	13.0 (16)	.01
Courageous	10.2 (12)	9.4 (10)	
Forgiving	8.3 (7)	8.4 (6)	
Helpful	10.2 (13)	9.0 (8)	
Honest	3.3 (1)	3.0 (1)	
Imaginative	11.3 (14)	14.2 (17)	.01
Independent	8.1 (6)	9.1 (9)	
Intellectual	9.9 (10)	12.5 (14)	.01
Logical	11.8 (15)	12.7 (15)	
Loving	5.7 (2)	5.5 (3)	
Obedient	15.2 (18)	14.5 (18)	.05
Polite	12.0 (16)	10.5 (12)	.01
Responsible	5.7 (3)	5.4 (2)	
Self-controlled	9.2 (9)	9.6 (11)	

TABLE 52

TERMINAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 STUDENTS AND GRADE 12 TEACHERS IN SEPARATE SCHOOLS

TERMINAL VALUES	STUDENTS	TEACHERS	p Median Test
	N = 325	N = 60	
A comfortable life	11.2 (13)	13.8 (15)	
An exciting life	11.0 (12)	13.7 (14)	.01
A sense of accomplishment	9.3 (11)	7.4 (7)	
A world at peace	7.2 (6)	9.6 (11.5)	
A world of beauty	13.2 (15)	13.4 (13)	
Equality	9.2 (10)	9.6 (11.5)	
Family security	6.7 (4)	6.2 (4)	
Freedom	5.9 (3)	6.9 (6)	
Happiness	5.8 (2)	6.6 (5)	
Inner harmony	8.9 (9)	5.0 (1)	.01
Mature love	8.8 (8)	8.0 (10)	
National security	16.0 (18)	15.2 (18)	
Pleasure	12.6 (14)	14.8 (17)	.01
Salvation	14.5 (17)	7.7 (9)	.01
Self-respect	7.3 (7)	5.5 (7)	
Social recognition	14.0 (16)	14.7 (16)	
True friendship	5.5 (1)	7.6 (8)	.01
Wisdom	7.2 (5)	5.4 (2)	.01

TABLE 53

INSTRUMENTAL VALUE MEDIANS AND COMPOSITE RANK ORDERS FOR GRADE 12 STUDENTS AND GRADE 12 TEACHERS IN SEPARATE SCHOOLS

INSTRUMENTAL VALUES	STUDENTS	TEACHERS	p Median Test
	N = 325	N = 60	
Ambitious	7.5 (5)	12.6 (16)	.01
Broadminded	8.5 (6)	7.4 (5)	
Capable	10.9 (12)	8.0 (8)	.01
Cheerful	8.7 (7)	11.4 (11.5)	.01
Clean	15.1 (18)	15.8 (17)	
Courageous	10.2 (11)	8.3 (9)	
Forgiving	7.3 (4)	7.4 (6)	
Helpful	9.7 (10)	7.9 (7)	.05
Honest	3.3 (1)	3.8 (1)	
Imaginative	13.6 (16)	11.4 (11.5)	
Independent	8.8 (8)	7.1 (3)	
Intellectual	11.7 (14)	12.1 (14)	
Logical	12.0 (15)	11.8 (13)	
Loving	5.5 (3)	6.8 (4)	
Obedient	14.6 (17)	16.4 (18)	.05
Polite	11.2 (13)	12.4 (15)	
Responsible	5.0 (2)	4.4 (2)	
Self-controlled	9.1 (9)	8.4 (10)	